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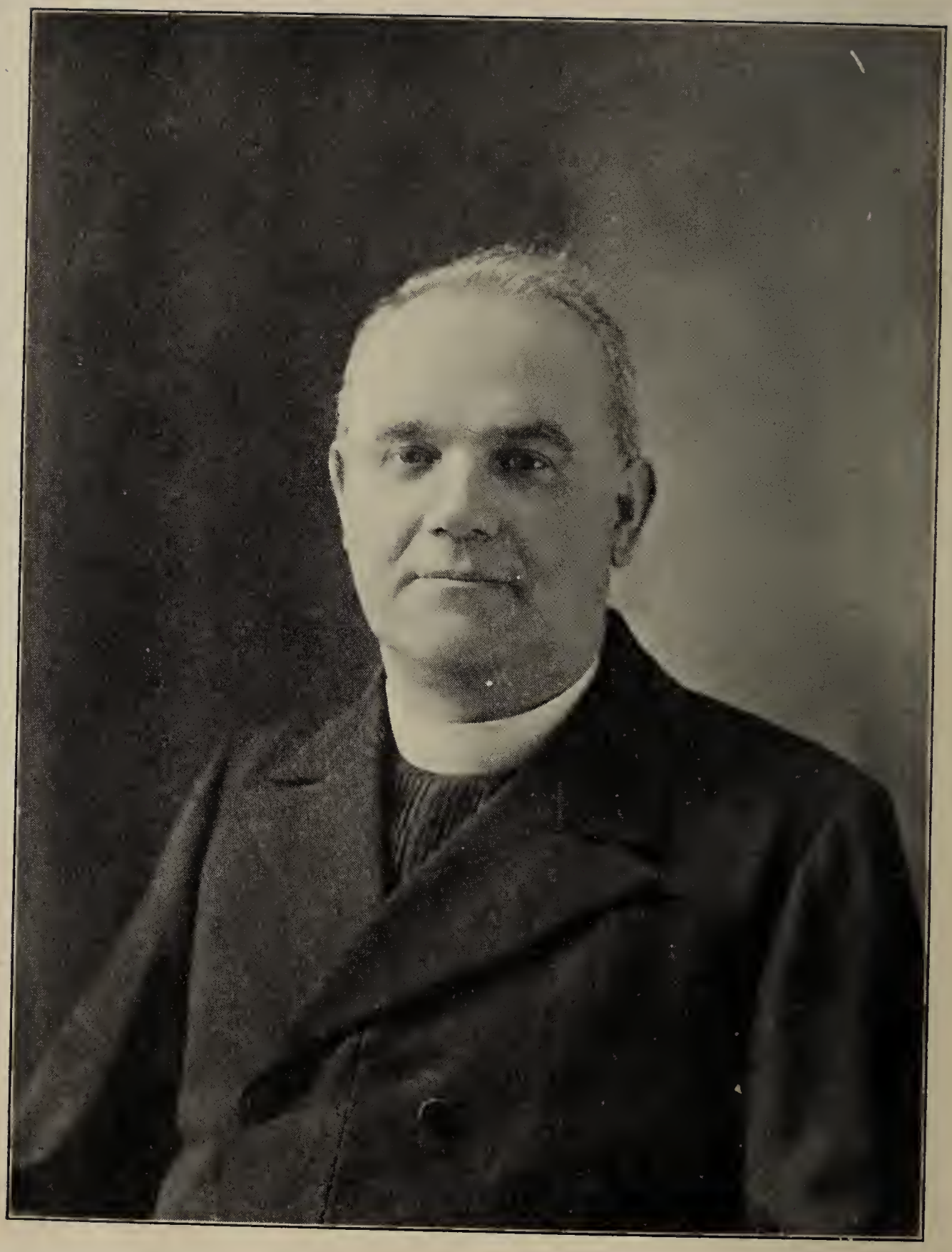

Yours truly

J. C. MacErlain

WHITHER GOEST THOU?

OR

WAS FATHER MATHEW RIGHT?

NOTES ON INTEMPERANCE, SCIENTIFIC AND MORAL

BY

REV. J. C. MACERLAIN

SEVENTH EDITION

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J. C. MacERLAIN

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TO THE

MOST SACRED AND MOST ADORABLE

Heart of Jesus,

WOUNDED BY INTEMPERANCE; IN REPARATION,

HOMAGE AND ADORATION;

IN THANKSGIVING FOR BLESSINGS RECEIVED;

IN SUPPLICATION FOR ALL GRACES,

THIS LITTLE WORK

IS MOST HUMBLY AND REVERENTIALLY

DEDICATED.

PREFACE TO THE FOURTH EDITION.

I AM called upon by the publisher to write the preface to the fourth edition of my new book. I am pleased to do so, not because I deem it perfect, but because the public considers it very useful. Already this work has caused considerable stir in the temperance movement and called forth, I am happy to say, a great deal of favorable comment on both sides of the Atlantic.

This temperance hand-book was written rapidly and in a hurry, having been composed, published, and in the hands of the public in a few months. The reception, however, which this work has experienced from the ablest public and professional critics has far surpassed my expectations. For the sake of the cause which this book endeavors to advance I am very much gratified that it is so; and for this very favorable verdict which has been so generously passed upon this humble effort I heartily thank the public, the many generous friends and patrons, lay and clerical, far and wide on the shores of two continents. By this I am convinced more and more of the fact that the success of the temperance movement is always assured in proportion as its principles and doctrine are correctly and fearlessly placed before a discriminating and reflecting public. This

is especially the case in America. Just arguments boldly conceived and plainly expressed, even on a "dry subject" like that of total abstinence, will always find an echo in the heart of every true American citizen. That success be attained, then, in this great moral reform, the principles and doctrine of temperance must be brought home to the masses by silent courage, patient endurance, and calm resistance. If the new book, "Whither Goest Thou?", contributes a little to this end, the author is well repaid for his pains.

THE AUTHOR.

Dec. 30, 1891.

St. Paul's Church, Congress and Court Streets,
Brooklyn, February 26, 1891.

The Rev. J. C. MacErlain.

Rev. Dear Sir: I have carefully perused your work, "Whither Goest Thou? or, Was Father Mathew Right?" Not only do I find in it nothing objectionable, but much to be highly praised. I congratulate you on the profound research, the patient industry, and the unflagging zeal apparent throughout your book. I sincerely hope that it will bring you an abundant reward in this life as well as in the life to come.

For it is manifest that the Divine promise of an eternal reward for meritorious labors does not necessarily deprive them of recognition in this world.

I feel sure that your book, under the blessing of God, will do much towards arousing the readers to realize the blighting effects of intemperance; and to guard against the dangers of falling into a vice which, by destroying the distinctive attributes of human nature, makes the practice of religion impossible.

Very truly, yours in Christ,

Wm. J. Hill,

Censor of Books.

THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D.C.,
June 13, 1891.

MY DEAR FATHER MACERLAIN,

The too-hurried examination which I have been able to make of your book suffices to convince me of its solid worth. I congratulate you on the learning and zeal which are manifested in it.

In my own endeavors for the advancement of temperance during the past twenty-five years, I paid but little attention to the physical and financial arguments involved in the abuse of drink, being content to confine myself to the social and spiritual considerations, which are manifestly the most important. Yet I recognize that the former order of arguments ought not to be overlooked, and I congratulate you on the presentation which you have made of them.

May God bless you and everyone who, in the spirit of the Sacred Heart of Jesus, is laboring to remove from the Church and from the world this great curse and this wretched degradation.

Truly your friend in Christ,
W JOHN J. KEANE,
Rector.

PRO-CATHEDRAL, DENVER, COLO.,
June 13, 1891.

REV. J. C. MACERLAIN,

Your work "Whither Goest Thou?" gave me great pleasure. It is timely, and deals with the question of intemperance upon the best of lines. The arguments, both

physical and moral, commend themselves and induce conviction. It would be very gratifying to know that this work was so widely diffused as to reach the great bulk of our people.

We sincerely trust you may be spared in your work, and reap a rich reward here as well as in eternity.

Your very sincerely in Christ,

W M. C. MATZ,

Bishop of Denver.

CARDINAL'S RESIDENCE, BALTIMORE,

June 20, 1891.

REV. DEAR FATHER,

His Eminence Cardinal Gibbons begs through me to thank you for the little work entitled "Whither Goest Thou?" which you have been good enough to send him. His Eminence, in the great press of his engagements, has not found it possible to give the book a careful perusal, but is, nevertheless, gratified that one more Catholic work is put forth in the great cause of temperance.

I have the honor to remain, with great respect,

Faithfully yours in Christ,

P. J. DONOHUE,

Chancellor.

SEATON HALL COLLEGE, NEW JERSEY,

June 4, 1891.

Rev. J. C. MACERLAIN.

The Chancellor of the Diocese of Newark, N. J., writes on the part of the Right Rev. Bishop, Dr. Wigger.

The Right Rev. Bishop of Newark fully appreciates the zeal, earnestness, and ability with which you have advocated the good cause of temperance; and, recognizing your devoted efforts as deserving of all praise, trusts that they may be rewarded with abundant success.

With respectful regards, I remain,

Truly yours in Christ,

D. M'CARTIE,

Chancellor.

BISHOP'S HOUSE, DERRY,

Sept. 28, 1891.

REV. DEAR SIR: I have to thank you for the copy of your book, which you so kindly sent me, and I am certain that the perusal of it will afford me sincere pleasure. I hail with joy every effort made to further the cause of temperance amongst the Irish race, whether at home or abroad, as I feel convinced that the virtue of temperance is the one thing required to raise them in the social scale, and to make them *the* nation of the world.

Considering their great natural abilities, and their many noble qualities of heart, they are sure to rise if temperance guide the helm. That your efforts amongst your countrymen in the "Greater Ireland," beyond the ocean may be eminently successful, is the fervent prayer of one who is proud to see a Derryman leading the van in so holy a movement. Believe me to be very faithfully yours,

W JOHN K. O'DOHERTY,

Bishop of Derry.

THE REVD. J. C. MACERLAIN.

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WHITHER GOEST THOU?

OR,

WAS FATHER MATHEW RIGHT?

CHAPTER I.

A HUGE ERROR.

BULWER has somewhere said that "when a lie once gets into the world, it is astonishing how hard it is to get it out. You may beat it about the head until it seems to have given up the ghost, and then the next day meet it on the street as healthy as ever." Still lies of every kind should be clubbed at every point; else how shall truth prevail? People may sometimes by sophistical reasoning persuade themselves that white is black or black is white, but truth is eternal all the same.

There prevails among mankind an error of huge dimensions with regard to the use of beer, wines, and other alcoholic compounds. This error exists to an alarming extent because the lie got into the world, is still thrust upon the world, so that no amount of clubbing can eject this erroneous idea. It is the duty, however, of every man to stand

up for the truth in this question as seen in point of science as well as in point of morality. I shall endeavor, therefore, in the interests of t uth and humanity, to give a dispassionate summary of the best researches on the action on the human body of alcohol as contained in beers, wines, liquors, etc. I shall regard this question, not in the light of a temperance re ormer, but in the clear, cold light of science.

The theory that beers, ales, and liquors supply failing health or do any good to the human body is long since exploded, thanks to the testimony of such men as Dr. Richardson, M.A., F.R.S., of London, Drs. Parks, Chaumont, Davis, and many other fearless advocates of this great truth. These eminent authorities condemn the use of alcohol even in moderation, and are unanimous in saying that "the value of alcohol has been much overrated (in small quantities), and that it is infinitely more powerful for evil than for good." All admit that drunkenness is a crime, and that alcohol taken to excess wrecks the body as well as the mind. Few will admit that habitual or moderate drinking produces similar effects on the body except in point of time, and in most instances soon brings on a chronic condition of "hard drinking" as fatal in its results as the case of the drunkard as far as the health is concerned. The germs of disease are found in every glass—dyspepsia, heart-disease, disease of the lungs (called alcoholic phthisis, a kind of consumption), kidney and liver diseases, sleeplessness, and many other diseases mental and physical. Seventy-five per cent of the diseases to be met with in hospitals, lunatic asylumns, and in the cities are traceable to the use of fluids; that is, beers, ales, wines, liquors, which, next

to water, form a part of the beverages of the immense population of our cities. Every unbiased physician can testify to this if he has only the courage to tell the truth. It must add to the pain of the physician to feel, while he makes these observations, that he can find no place for alcohol as a necessity of life in the study of physiological laws. In this study he easily discovers that it supplies no force to living matter, that it adds no new natural matter for the construction of tissue; in a word, that it pulls down, and does not build up, as many think. In whatever way he turns his attention, the physician sees nothing in the persistent effects of alcohol but disease and death—mental disease, mental death.

The effects produced by alcohol are common to every animal. It is a universal intoxicant; and in the higher order of animals, that is, among mankind, as it is used at present in the form of beer, ales, and liquors, it is capable and does induce systematic phenomena of disease. Man alone exhibits these phenomena of disease in their purest form; and every day thousands of men and women are placed on exhibition in squalid homes and stately institutions, or by the wayside, in the patrol wagon, or in the streets of our cities of boasted civilization—sad but incontestable proofs of the ravages of alcohol. Bad as this is, it might still be worse; for if the evils of alcohol were made to extend equally to the lower order of animals, soon there would be none workable, none tamable, none eatable.

The first symptom that arrests attention when alcohol begins to take effect on the animal body is what is called vascular excitement or over-action of the heart. In the

scientific education of the people no fact is more deserving of special attention than this, that all such excitement is wasted force—the running down of the machinery of the body before it has completed its natural term of motion. Nervous nations suffer more from the use of alcoholic beverages than any other nations, and everybody admits that America, from some cause of other, is the most nervous nation on the globe, and therefore her people are less adapted to endure the nervous strain induced by the use of alcohol. Some have experimented on animals of the lower order with a view to ascertain the action of alcohol on the heart, but Drs. Parks and Wallowicz have attained this knowledge more correctly by experimenting on the human heart. They conducted their inquiries on a young healthy adult man. They counted the beats of the heart at regular intervals during which the young man drank nothing but water; and next they numbered the beats of the heart during successive periods in which alcohol was taken in moderate but increasing quantities. They were thus enabled to determine the precise effects of alcohol on the human heart. They discovered that the average number of beats of the heart in its normal condition, that is, not under alcoholic excitement, was 106,000 in the period of twenty-four hours; under the excitement of a little alcohol the pulsations of the heart rose to 127,000, or about 21,000 in excess of what is normal; by adding a little more the number of beats rose to 25,000 more. Now this young man was only under the primary influence of alcohol and was not drunk; yet the amount of excessive work performed by the heart in this condition is apparent, but difficult to

realize. But what must be the excessive workings of the heart of the habitual moderate drinker who is just "mellow" —of the "hard drinker" always able to attend to business— not to speak of the condition of the heart of the drunkard who is like land arid and without water? It is a hard task often,—alas, too often!—imposed on the human heart to fight alcohol.

Little wonder is it that the heart of the toper should flag and wear out before its time; and still less wonder that the brain, which depends upon the heart for its blood-supply, should be so languid and weak, requiring long rest for renovation after being wrecked by alcoholic pressure. While the heart is thus worked by the action of the alcoholic strain, a decided change takes place in the blood circulation, as seen from the different shades of color in the exposed parts of the body, such as the face. The blood-vessels become distended by the quickened circulation, and in the early stage of one under the influence of alcohol we call it the flush of wine, or one flushed with wine. In a more advanced stage, however, as in the case of the genial toper when the habit of using alcoholic beverages becomes confirmed, the bloom on the nose is an established sign of alcoholic action on the blood-vessels. It is the bloom of the rye, and not "when the bloom was on the rye." But it is an unnatural blossom, that is sure to produce Dead Sea fruits. Those whose faces are thus adorned with such vermilion and varying hues seem conscious of the fact that something is distorted in their system, as their furtive glances indicate while they sit in the street-cars or elsewhere, trying to evade the public gaze.

Now, while the alcoholic draught shows itself in the distended visceral organs, the turgid countenance, the blooming nose, the dilated eyes—sometimes red as with weeping, it must not be forgotten that the same condition permeates the whole body. If the lungs could be seen, they too would show their vessels engorged from the effect of alcohol—hence that heavy or difficult breathing as seen in the confirmed toper; and if the brain, spinal cord, stomach, liver, spleen, kidneys, or any other vascular organ were exposed to view, this same vascular engorgement would be equally seen. The brain, above all, becomes unnaturally red; the white matter is studded with red points, as if injected with vermilion, and exhales distinctly the odor of spirit at the time a person is under the influence. "Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups." The above indications may be called the first stage of alcoholic action on the body: it corresponds with a similar stage or degree produced by chloroform.

CHAPTER II.

THE DEGREES OF INTOXICATION.

In the progress leading up to intoxication by alcohol there are different degrees or stages. The first may be called that of simple exhilaration; the second degree is the product of the first, and may be called that of excitement: the third stage, which is produced by the second, is arrived at when the great transformation scene of intoxication is enacted—when a man is gloriously drunk, and is transformed from being a man or rational being into an irrational being or beast; the fourth stage of alcoholic intoxication is one of such universal collapse of mind and body that death is sometimes the result.

In the preceding chapter I have pointed out to some extent the action of alcohol on the body even when it is taken in moderation: that taken into the body repeatedly, even in small quantities, it produces weakness in course of time, and not strength. This might be called the first alcoholic stage. Carried beyond this effect—say, into the second stage or degree of excitement, and indulged in as a habit—it leads to additional disasters from a new series of physical causes. Its action on the nervous system becomes well marked, and consists in want of power in the movement of the muscles. Whether this change is effected

by the direct action of alcohol on the nervous system, or by its action on the spinal cord, is not yet known, but certain it is that the nervous control of certain muscles is lost, and the nervous stimulus becomes more or less weakened. In the human subject the muscles of the lower lip usually first give way: hence the repulsive appearance and stammering speech that appear so often on the floors of the saloon and at the social boards. Next the muscles of the lower limbs become weakened and fail: hence the unsteady gait, the tottering step, that soon lead to the final fall. By this time the muscles of the whole body are failing in power; they respond more feebly to the galvanic stimulus; their contracting power is becoming everywhere reduced under the depressing influence of the paralyzing agent, alcohol. At this stage in young people there is usually vomiting. A similar stage or condition is produced by chloroform.

In a more advanced degree of intemperance the upper portions of the larger brain become seriously affected. Here are found the centres of thought and volition, and as they become unbalanced by the action of the spirit, the mind loses its equilibrium, and the rational part of man gives way to the emotional, passional, or mere organic centres. Reason is now fled; all that is beautiful in the mind of man is usurped by mere animal instincts, which appear in all their atrocious deformity. The emotional faculties are in wild disorder. There are tears, laughter —hoarse and meaningless, absurd promises and empty threats, blasphemy, obscenity in word and heart, cruelty, raving madness, and wild despair. Failure of the senses, obscure vision, sleep and utter muscular prostration, con-

stitute the third stage of alcoholic intoxication. This is what I have called the great transformation scene performed by so many thousands in their nightly orgies and daily matinees, with an intensity of drawing that even exaggerates all that is significant of animal instinct in degraded humanity. But what is perhaps a still more deplorable fact that while these scenes of horror and misery are being enacted, many in the audience, no doubt good people, look on without a word of protest—nay, sometimes even applaud the ghastly performers in their varied scenes of alcoholism on the stage of intemperance, and between the acts they sometimes take part in the play.

Now it must be emphatically impressed on the mind of every one that in all these degrees of intoxication there is a steady decline of animal heat, especially in the third degree. It is true that in the first degree the heat in the flushed parts of the body is raised for a short time; but this is due, not to an increase of heat in the body, but to a greater distribution of blood or heat to that particular part—say, to the surface of the body. In fact the rest of the body is cooling while the surface is more briskly emitting its unnatural heat; and as soon as the supply of heat-motion fails, there is a fall in the surface temperature. This fall of temperature becomes more decided from hour to hour up to the fourth or final degree, upon which I have now to make a few observations.

The fourth stage of alcoholic intoxication is reached when the nervous centres of the will-power, and the muscular organs under the control of the will, together with certain mere animal centres, give way by a total collapse under the

destroying influence of alcohol. There is complete prostration of mind and body, so that death sometimes is the result, and always would be were it not for the faithful resistance of the two great centres of life—the centre that stimulates the heart and the breathing centre. Even at this stage of bestial drunkenness these two centres for the most part remain faithful to duty, and hence it happens that men even in the fourth stage of intemperance pull through; but if these two centres, on which depends the continuance of animal life, give way, death must immediately follow. But for this provision of nature every man in this condition would die. If death does occur, as it often does, the cause of it is a condensing of fluid on the bronchial tubes, by which of course breathing is arrested, and death immediately ensues. The man simply dies in his own secretion.

This is the last act in the drama of intemperance. The first usually leads on to the second, the second to the third, and so on to the end of the chapter, when all will-power is gone and a man becomes a helpless imbecile, tortured at times by remorse and despair. I shall here quote for the benefit of my readers, especially for a warning to all young men who have not yet or "have but set a foot in the perilous flood," the words of Charles Lamb himself, whose beautiful mind was clouded by the baleful effects of alcohol in the later part of his days. He speaks from experience, and cries out in despair that there is no hope for him ever to abandon the habit of drink.

"The waters have gone over me," he says, "but out of the black depths, could I be heard, I would cry to all those who have but set a foot in the perilous flood. Could the

youth (to whom I speak) to whom the flavor of his first wine is delicious as the opening scenes of life . . . look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruin; could he see my fevered eye—feverish with last night's drinking, and feverish-looking for this last night's repetition of the folly; could he feel the body of death out of which I cry hourly with feebler and feebler outcry to be delivered,—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation, and to clasp his teeth against it. . . .

"Oh, if a wish could transport me back to those days of youth, when a draught from the next clear spring could slake my thirst, . . . how gladly would I return to thee, pure element, the drink of children and of childlike, holy hermit!

"But is there no middle way between total abstinence and the excess which kills you? For your sake, reader, and that you may never attain to my experience, with pain I must utter the dreadful truth, that there is none—none that I can find. . . . In the stage which I have reached, to stop short of that measure which is sufficient to draw on torpor and sleep, the benumbing apoplectic sleep of the drunkard, is to have taken none at all. The pain of the

self-denial is all one. And what that is, I had rather the reader should believe on my credit than know from his own trial. He will come to know it whenever he shall arrive in that state in which, paradoxical as it may appear, *reason shall only visit him through intoxication;* for it is a fearful truth, that the intellectual faculties by repeated acts of intemperance may be driven from their orderly sphere of action, their clear daylight ministries, until they shall be brought at last to depend, for the faint manifestation of their departing energies, upon the returning periods of the fatal madness to which they owe their devastation. The drinking man is never less himself than during his sober intervals. Evil is so far his good."

Such is the picture drawn by one who had the sad misfortune to know by experience the effect of alcohol on mind and body in all its different stages. Such his timely warning, admonition, and advice.

CHAPTER III.

ALCOHOL—THE INJURY OF THE MEMBRANES.

In addition to the physical mischiefs inflicted by alcohol upon the blood-vessels, there are other colloidal structures spread out through the body that suffer exceedingly from this agent of evil. These structures are called the membranes; and every organ in the body—say, the lungs, the heart, the kidneys—is folded in its own delicate membrane. The brain and spinal cord are folded in three membranes: the one next the brain is a pure vascular structure, a network of blood-vessels; another, a kind of watery structure; and a third, a strong, thread-like structure. All the muscles and the fibres of muscles, the intestines, all have their membranous sheathings. To complete the beautiful structure or organization of the body, the whole body is folded in a membranous envelope, well known as the skin.

It was held by anatomists of old that the only duty of these membranous sheaths was to support and hold together the different parts of the body and keep them in order. But this is only part of their duty. The membranes are the filters of the body. Without them there would be no building of structure or of tissue; there would be no organic mechanism. These membranes perform a very important

duty in the support of animal life, inasmuch as they arrange all foods in the body and separate all structures in their respective positions. Nothing can pass through them that is not, for the time, in a liquid state, like water or soluble salts. Like a filter, water passes through them, while they retain the constructive matter, which, being chemically decomposed into a liquid condition, passes through them also.

Upon the healthy condition of the membranes depends all the silent work of building up and imparting vigor to the body. If they become too porous and let out the colloidal fluids of the blood—the albumen, for example—the body dies as if it were slowly bled to death. If, on the contrary, they become thickened or loaded with foreign material, then they fail to filter the natural fluids of the body, as is necessary.

Upon these delicate membranous structures alcohol exercises a most disastrous influence, and is one of the greatest sources of structural degeneration. It reduces their functional power by contracting, thickening, or shrinking them more than is natural. In other instances it relaxes them, rendering them too porous and elastic, so as not to retain the vital elements. I have said that these delicate coverings of the different organs, muscles, and component parts of the animal structure are the filters of the body. That they do their work rapidly and equally, they require to be at all times properly charged with water. Now, it is very well known that alcohol has a great greed for water, and acts upon the blood-atoms and different structures of the body after the manner of a salt. Alcohol, therefore, de-

priving or robbing them of this necessary fluid, water, interferes with their work and destroys their usefulness, more or less, in proportion to the quantity of alcohol taken, and in every case reduces their functional powers.

Hence it happens that you see men the day after they have been drinking of the drying-up fluids—beers, ales, etc.—to rush for the "pure element, the drink of children and childlike, holy hermit."

CHAPTER IV.

PHYSIOLOGICAL DEDUCTIONS.

In the preceding chapter I have only exposed to view some of the structural evils from alcohol—evils marked and persistent, and to be met with every day. From these few observations, however, we can learn some useful lessons. In the first place, we can learn from physiological reading of this kind that alcohol is a narcotic. It may be compared to chloroform in every respect except one, and that is, that the one is an instant destroyer, and that the other usually kills slowly, indirectly, and by disease; but it certainly kills all the same, only its methods are different. The well-proven fact that alcohol taken into the body reduces the animal temperature, is full of important considerations. This fact shows clearly that alcohol does not give heat to the body, as is commonly supposed by those who "just take a drop to keep them warm, or to keep out the cold."

Just on the contrary, it has been proven that cold, accompanied by alcohol, takes away life sooner than without it. Death from cold is accelerated by the aid of alcohol. Take, for example, the experiences of the Arctic voyagers, of the leaders of the Russian campaigns in the day of Napoleon, of the monks of St. Bernard: all testify that death

from cold is hastened by the aid of alcohol. Experiments with alcohol during intense cold prove the same thing; while the chilliness of the body after even moderate excess demonstrates the same truth.

The evidence now before us that alcohol taken into the body sets the heart in motion, so as to cause an excess of work,—the record of which is already given,—is sufficient proof that the heart, from the frequent action of alcohol, must suffer hurtful changes of structure.

Such structural changes are injurious to this pulsating organ. And as the heart is the mainspring of the body, this excess of motion is hurtful to the body at large. As it subjects the heart to an irregular supply of blood, so it exercises on the body and all its parts the same injurious influence. It weakens and degrades both heart and body.

Now the sooner that the great popular error about stimulants is removed, so much the better for mankind. Experience teaches that all excitement, all passion, leaves after it lowness of heart, depression of mind, sadness of spirit.

Scientific research teaches that what we call stimulation or excitement is in truth nothing else than a partial paralysis of one of the most important structures in the mechanism of the animal body,—that is, the minute vascular structures or small blood-vessels,—by whose resisting power, or compensating circulation, the heart is propelled. These minute vessels being thus paralyzed render but inefficient resistance to the force of the heart, and the pulsating organ thus liberated, like the mainspring of a clock from which the resistance has been removed, quickens in motion, but

at the same time showing evidence really not of increased, but wasted, force.

We learn, therefore, that the temporary excitement produced by alcohol is at the expense of animal force; and the ideas that it is good to resort to, that it may give strength to the body, or that it adds anything useful to the cellular tissues of the body, are errors as great as they are widely spread.

It may be said that it cheers the weary, and that used in moderation it gives temporary service to mankind. Assuming that to be correct, unhappily the use and the abuse appear to be so closely allied, that it is hard even for the wise to draw the border-line, more difficult still for the foolish and the weak. The temptation to go beyond the use is too great for many. The risk of mistaking the abuse for the use of it, by a temptation, an error of judgment, or a want of fine distinctive power, overbalances in the multitude of men whatever possible temporary value might be found at times in the use of it. Hence alcohol is a dangerous instrument in the hands of the strong and the wise, a murderous one in the hands of the weak and the foolish; the moderate drinkers of yesterday for the most part are sure to rank among the drunkards of to-day. The abuse is the legitimate offspring of the use. The use in the multitude suggests the call for more stimulation, tempts to the repetition of the evil, so that in time there is partial or complete ruin of the mechanism of the animal structure long before its hour of ruin by natural decay is at all near.

Who can deny, then, that total abstinence is the surest and best protection for all, but especially for the youth of

the country, against this widespread evil and enemy of mankind?

It is also assumed by many people that alcohol gives strength. How often do we hear feeble persons say that they are kept up by stimulants! This means in reality that they are kept down—kept always weak; but it is in the nature of this stimulant to deceive. "Wine deceiveth him that drinketh,"—the sacred text agreeing also with the scientific view of it,—and people are deceived by the sensation created by it, and are led to imagine passing good in that which is in the majority of cases persistent evil. We have then sufficient evidence, founded on the highest scientific authority, that alcohol gives no permanent power to brain or muscle.

It may give to the mind a momentary brilliancy, and may excite muscle to quicker action for a time, but it gives nothing substantial. Nor does it fill up anything that it has destroyed, as it leads to headlong destruction. A fire makes a brilliant sight, but leaves destruction in its rear. The same may be said of alcohol.

"On muscular force," says Dr. Richardson, "the very slightest excess of alcoholic influence is injurious." "I find," he says, "by measuring the power of muscle for contraction in the natural state and under alcohol, that so soon as there is a distinct indication of muscular disturbance, there is also indication of muscular failure; and if I wished, by scientific experiment, to spoil for work the most perfect specimen of a working animal, say, a horse, without inflicting mechanical injury, I could choose no better agent for the purpose than alcohol." But, alas! there is no need

to experiment on horses; man supplies sufficient material; and how easily strong men slip into general debility by the continual use of this false support, is a fact as manifest as it is deplorable.

It may be still alleged that men take alcohol freely, yet live; that the man who drinks his average twenty-five gallons per year still remains on the face of the earth. In reply to this objection it can be said with truth, that there is a limited provision made for the continuance of life, even in the confirmed alcoholic. It seems that in many instances the alcohol is so disposed of that it fits into his intemperate body for a long time without apparent injury; nay more, that it becomes part of the man himself, but yet it is silently doing the work of destruction.

We describe a person of this class as "steeped in drink," an "old soak," or "one that exhibits a tolerance for alcohol." In certain cases the secreting power of the individual is so active, above all, if he work in the open air, that his system is able to eliminate the spirit with such readiness that the injurious action it would otherwise speedily excite is long delayed. The organs of the body may become callous, and adapt themselves to receive and dispose of it, "but in that very process they themselves are made to undergo changes destructful to their functions, and perverting their structure," so that in the end the same diseases incident to alcoholic indulgence and common to all are produced. To the study of these diseases we now may proceed.

CHAPTER V.

ALCOHOLIC DISEASES.

THE affliction from alcohol is widespread, and marks itself, it is fair to say, on the immense multitudes of mankind under one condition or other of alcoholic disease. In our hospital records "alcoholism" stands out in its specific forms of disease, and might be described as "the unapproachable chief."

The germs of the disease known as "the grip" are said to have originated from alcoholic disturbance. It is certain that this modern disease, as well as the black plague in olden times, found a ready and easy prey in the person not only of the drunkard, but even in that of the moderate drinker. The writer can testify to this fact from personal observation in his official capacity of clergyman. He himself was obliged to live and breathe in the fumes of the grip, but was found impervious to all its contagious approaches.

As a proof that alcohol engenders disease, I give the following quotation from the United States Dispensatory: "As an article of daily use, alcoholic liquors (beers, ales, rums, wines, whiskeys) produce the most deplorable results. Besides the moral degradation which they cause, their habitual use gives rise to dyspepsia, hypochondriasis, vis-

ceral obstructions, dropsy, paralysis, and not unfrequently mania. When taken in large quantities, alcohol in the various forms of ardent spirits produces an apoplectic state, and occasionally speedy death; the face becomes livid or pale, the respiration stertorous and the mouth frothy, and the sense of feeling is more or less completely lost." Sir Astley Cooper says:

"I never suffer ardent spirits in my house, thinking them as evil spirits. If the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms."

Again he says: "*We have all been in error in recommending wine as a tonic.* Ardent spirits and poisons are convertible terms."

Dr. Richardson says: "Reduction of animal heat is the special action of this poison. Its constant use in moderation injures the nervous tissue and is deleterious to health."

"A man may very materially injure his constitution without being drunk. It degenerates the tissues and impairs the intellect" (Sir W. Gull).

All diseases are either functional or organic. I shall consider first the functional type of disease, which may be described as a want of co-ordination of movement in the different organs of the body. It is like disorder in the movement of a clock. The organic type of disease is like the works of a clock damaged and requiring repair. The simplest form of alcoholic disease is seen in those habituated to the use of alcohol up to about the first degree. In this

degree there is a relaxation of the arterial recoil, and the minute blood-vessels, more or less paralyzed, are surcharged with blood. As a rule, the continued use of alcohol carried up to about the first or second stage creates a series of functional and next of organic changes, which in time develop distinct forms of disease.

In youth, that is to say, up to about the age of thirty, the depressing action of this destroying agent is mainly exercised on the functional activity: when the growth is complete and the organs matured, the organic derangement sets in. In youth, before the perfecting of the different structures of the body, the evil influence of alcohol must be decided, and fatal to the development of the body.

People habituated to the use of alcohol up to about the first degree seem to find in it a daily necessity. "In the morning, refreshed by sleep, they rise, and feel a want of sustainment in the ordinary breakfast. As the day advances the same want appears to be felt; the system is languid, the mind is inactive, and the muscles are easily wearied. There is, besides, a sense of weakness, as if the heart was waiting for some necessary support.

"Under the apparent necessity created by these feelings, some stimulant is taken and some apparent relief is obtained; but it is of short duration. After a short time the same feelings return, and the alcohol is again sought for, with the desire still increasing day by day, so that in time there is nothing natural in the working of the heart. Under this artificial influence there is complete organized disorder established in the functions by which life is sustained. It is no exaggeration to say that there are hundreds of

thousands of persons passing their lives in this state of unnatural existence, with the result that not only will functional disorders set in, but by degrees the great majority of this class will soon reach the third stage of intemperance."

The first symptoms of disease illustrating the evils of drink are called alcoholic dyspepsia: with moderate care and free from bias or prejudice a person can easily discern these symptoms. "The stomach is surcharged with gases, there is depression of mind and ready irritation, the bowels are irregular; the functions of the kidneys are disturbed: one day the secretion from the kidneys is copious and pale; another day it is scanty, and loaded with a pink, dense deposit. The sleep, too, is irregular: it may be absent at night and present in the daytime, or too heavy by day and by night; or sleep may be deficient at all times, the person kept awake during night by irritation and ferment of mind."

There are other symptoms of functional disturbance arising from the moderate use of alcohol in the habitual drinker. One is a feeling of hearing murmurs or sounds within the body; noises, ringing and buzzing sounds, are heard in the head. These sounds are produced by the motion of the blood passing to the brain in vessels relaxed by the use of alcohol. The blood-vessel thus enlarged conveys a vibration from the motion of the blood to the walls of the bony canal. This vibration immediately affects the hearing apparatus, and thus every motion of the blood produces a murmur or sound, varied according to the tension or relaxation of the carotid artery. In addition to these symptoms, there is one that is always present,

and that is, an unnatural thirst created by alcohol, and called alcoholic thirst. In the natural course of things about one pint of liquid per day is sufficient for one person, but when alcohol finds its way into the system the demand is increased at every turn. Alcohol has a great affinity for water, and while in the tissues its demands are imperative. To satisfy this unnatural thirst, the harmless habitual toper returns—not to the water, but to the thirst-producing draught; and thus step by step, as if by stealth, the young person is led on to ruin.

And while water even and other temperate drinks are used to satiate this alcoholic thirst, still from the excess required to do so, the body suffers deterioration, and becomes gross and bloated from the quantity of unused liquids laid up in its cellular tissues. Its secreting organs, the kidneys, etc., become overworked; the stomach becomes distended with gases and fluids; the muscles relaxed; the heart and breathing organs weakened; the nervous system deficient in activity and power. Hence the body loses its neat, elastic movement, and rheumatic or gouty pains, varied according as the person is predisposed to disease, set in, and the individual is old and worn out long before his natural time.

Thus the relaxed system of the moderate alcoholic gives way under light pressure, and his life is ready to depart under natural shocks which to a man of healthy structure, says Dr. Richardson, would but be as passing vibrations, resisted and neutralized by the force within himself. If a man of this class began his alcoholic life at the age of twenty-one and lived up to sixty, what an excess of work his heart

must have performed in that time, to say nothing of the change of structure it shall have undergone from the perverted nutrition to which it has been subjected!

Thus, from constant friction in the functional activity of the human body, as in the works of a clock when foreign or destructive matter is introduced, the moderate alcoholic suffers a deterioration of organic structure which begets organic disease.

A large proportion of the moderate-drinking class suffer as above described. But there is another and larger proportion in whom organic disorders are much more defined, intensified, and special, by reason of their advanced alcoholic stage. In this class the alcohol has produced real organic disease, plainly manifested in the primary failure of some one important organ—the heart, the lung, the kidney, the liver, or the brain.

The victims of this alcoholic type of disease are not of necessity drunkards in the usual sense of that term. They may be so, and often are drunkards; but they are usually called "hard drinkers," "sots," and "drunkards," but they need never have been drunk to insensibility in their whole lives. They just partake freely of intoxicants at every available time and season, and on special occasions the excess may be marked and well defined, so that there would not remain a doubt in the minds of any of their abnormal condition. As a rule, their appearances indicate their typical and unnatural mode of life. They are relaxed in fibre; the abdomen is well distended; they are plethoric, or have an excess of blood apparently; the face is often of a ruddy purple, which intensifies as the day advances; or

if the day is cold, the purple predominates the vermilion hues. Physically, these persons, says Dr. Richardson, are weak; mentally, they are undecided and cowardly; they are irritable at all times; some of them suffer paroxysms of rage and storm, which subside into contrition, apology, and shame.

CHAPTER VI.

ORGANIC TYPE OF DISEASE.

At this stage of alcoholic disease there is evidence of impaired health, even to the common observer. To the physician the impairment is clearly marked and defined by many and evident symptoms. There is the redness of eyes, the woes and contentions, as described in Holy Writ; the wounds without cause; and the poisoned alcoholic draught is spread abroad and through the system of the man like the poison of the basilisk, and there is bitterness of heart and soul. There is, besides, the tremulous muscle, the soft feeble pulse, the cold clammy skin, the tongue coated and white, the voice husky, the throat injected and hoarse, the breathing heavy and irregular, the heart weak and powerless. Often these symptoms are all present in the same person, or some of them are present at one period and some at another. The alcoholic constitution is now formed; there is friction in the functional activity of the whole mechanism of the body, with the usual result that the organs themselves become affected with distinct and specific diseases. Hence organic failures arise.

I shall now treat of these organic failures as produced by the habitual use of intoxicants; and to bring on these diseases, as we have seen, it is not necessary to be a real

drunkard. I shall be as brief as possible, as my only object is to impress my readers with the strong and undeniable fact that the habitual drinker of alcoholic compounds is almost certain to bring on sooner or later diseases of the functional or organic type, varied according to the constitution of the individual.

The heart is the great centre of life, and, as we have seen, it is forced to do work in excess by reason of the alcoholic stimulus.

Disease of the heart, then, is a common organic malady produced by the slow, habitual, or excessive use of alcoholic drinks. This disease is usually a decaying of the muscular fibre; or it may consist in the introduction of fatty substance within the fibres, by which the true muscular elements are partially replaced; or, in fine, it may originate from an excess of fluid between the muscular elements. In this condition the power of the heart to propel the blood is weakened, and although for a time the heart responds to the medicine that is destroying it,—that is, the alcohol,—and beats more freely when the extreme blood-vessels are paralyzed and the recoil of the great arteries is weakened, a time at last comes when the very absence of recoil is an indication of death; because it is by the arterial recoil that the heart itself is fed, and therefore when the arterial flow of blood to the heart is reduced the nutrition of the heart is impeded: the stimulant now becomes a depression on the heart, which no longer yields to the stimulation that destroyed it. The afflicted in this condition complain that "nothing does them good now;" by which they mean that there is no longer even temporary

relief from the destroying agent, the enemy of health and vigor—alcohol.

Disease of the blood-vessels is another form of organic disease from the habitual use of alcohol. In some instances this disease precedes or is concurrent with that of the heart, and as a rule it takes place in the arterial vessels, but may occur in their wider circuits or in their minute courses. In the larger arteries the disease induced in the coverings of the blood-vessels may be a deposit bony-like, a thinning, a distending, or a fatty transformation of tissue. Whatever way the disease sets in, the result is that the vessel is weakened at that part; and the elastic covering of the vessel, upon the contracting quality of which the recoil depends, is rendered helpless. Sometimes the diseased artery becomes plugged with clotted blood so that there is complete stoppage in the circulation, or, under a little undue pressure, the vessel gives way, and through the rupture the blood is poured out, attended by immediate death; and this is called apoplexy.

Another form of disease induced by alcohol is called alcoholic phthisis, or the consumption of drunkards. As in the other cases already mentioned, it is not required that subjects of this disease be real drunkards. The sufferers from this malady are usually somewhat advanced in life. In appearance they look healthy for the most part, till they are stricken with this peculiar disease. They do not belong to that class of drinkers who grow dull, pale, and pasty-looking. The blotched skin, the purple-red nose, the dull protruding eye, the vacant stare of the perfect sot is not observable in them. Neither is their appearance wan, pale,

and worn-looking, like the ordinary consumptive. The face, however, is the best part of them: and even when the dire disease lays hold of them, and when the muscles are relaxed and the clothes hang like sacks on their wasted bodies, their face is still ruddy and the expression firm.

They are seldom drunk, but must be constantly "mellow." They can endure much strong drink, and are less influenced by it than other men, unless, to use a pitiful jest of their own, they "pile on the agony." The disease, however, is advancing, and develops even at a time when the sufferer is indulging but little in alcoholic drinks. Strong drinks often become disgusting to him: it is the body resisting the alcohol, by reason of its impaired organs no longer able to eliminate the spirit as when their organic power was in full prime. This disease is often developed in the form of the well-known but often fatal disease, pneumonia. There is a quick, sharp, startling pain sometimes, and expressed by a "stitch" in the side. After a time the pain becomes continuous, followed by suppressed breathing.

Another form of this disease is vomiting of blood. There is no form of consumption so fatal as that from alcohol. It may be delayed in its course, but never stopped; and it often runs on to a fatal end more rapidly than any other type of consumption.

In the whole organic structure of the human body perhaps no other organ suffers so much from alcohol as the liver, especially if taken when the person is fasting. The reason is plain. This organ is made up of little cells for holding active substances, and this is one of its marked distinctions: so that in a post-mortem, where poisoning by

arsenic or other poisonous compounds is suspected, the physician goes to the liver to find the cause of death. It is practically the same in poisoning with alcohol. The liver of the confirmed alcoholic is hardly ever free from the poisoning influence; it is too often saturated with it. I have already shown how each muscle and all the intestines are folded in a thin tissue covering like tissue-paper, and that this covering had a very important duty to perform. This is called the membrane or cellular tissue, as I have said. Now the effect of alcohol on the liver is to thicken this tissue or covering, to distend the vessels, and thus enlargement of the liver is produced. After a time there may follow also a contraction of this membranous covering, and a shrinking of the whole liver in its little cells. When the liver is thus shrunken and hardened, it is said to be "hob-nailed."

About this stage of the disease dropsy is usually developed in the lower parts of the body.

The kidney in like manner with the liver suffers destruction from the habitual use of alcoholic drinks. Its vessels lose their due elasticity and power of contracting, or it so deteriorates the membranous covering as to allow the colloidal part of the blood known as albumen to pass through them. In this condition the body loses in power as if gradually bled to death. The destroying effects of alcoholic beverages on the kidneys give rise to those varied conditions of disease known by the name of "Bright's Disease." "It is true this disease may originate from other causes, such as scarlet-fever, small-pox, and possibly typhoid; but from the experiences of old and eminent physicians

seven out of every eight instances of kidney disease are due to alcoholic drinks."

Another form of kidney trouble arising from the habitual use of stimulants is called calculus, or stone in the bladder. Malt liquors are said to be a common cause of this disease, "which is indicated by an unnatural renal secretion, as seen in the fine deposit of pinkish sedimentary matter with an occasional production of a fine film of fatty substance on the surface of the fluid after it has stood for a short time. This condition of secretion is favorable to calculus, and when these symptoms appear it is high time to desist from alcoholic potations."

In the eyeball also certain colloidal changes from the influence of alcohol take place, hurtful to the sight. It has been learned of late years that the colloidal lens, the great refracting medium of the eyeball, may be rendered dense and opaque by the disturbance of the colloidal substance and its water. By such disturbance the lens of the eye can be rendered opaque, the cataract of the eye may be produced.

Besides, alcohol injures the delicate surface upon which the image of all objects we look at is first impressed. Hence it is said of a man under the influence, "He is blind drunk."

From a series of researches made by Dr. Weir Mitchell of Philadelphia and Dr. Richardson of London we may be able to estimate the amount of injury inflicted by alcohol on this delicate organ of vision.

Want of sleep or *insomnia* is another form of the many diseases induced by alcohol. It arises from an unnatural tension and perverted state of the blood-vessels in the

head, induced by the unnatural strokes of the heart under the alcoholic pressure. Or, if sleep does come on, it is not a natural and refreshing sleep, because the effect of alcohol on the brain is to relax the vessels, to keep them charged with blood, and therefore to retard natural repose. This unnatural sleep, as many a poor wife knows from sad experience, is attended with long and heavy breathings, deep snoring inspirations, with uneasy and even convulsive motions of the body.

Again, we have in alcohol a fruitful and prolific source of nervous diseases. The brain and spinal cord and all the nervous matter, like other parts of the body, suffer organic deterioration. We have seen and observed with care that the brain is folded in three coverings, called membranes or cellular tissues. We have also observed that alcohol exercises a baleful influence on these coverings or tissues; but as the brain has three coverings instead of one, it must be inferred that the brain suffers in proportion to these coverings from the destroying effect of alcohol on these tissues. It is certain that these coverings of the brain and other nervous matter undergo thickening, and hence it may be said correctly that a man under the influence of drink is "thick-headed."

The blood-vessels are also subjected to structural injury, by which their recoil is impaired and the nervous matter of the brain is sometimes injured by the softening or shrinking of its coverings, or by the interposition of fatty particles. Hence the expression in common use, "softening of the brain," is also correct. These structural derangements of the brain and spinal matter give rise to a series of diseases

which show themselves in the worst and varied forms of nervous maladies.

Two forms of nervous disease, epilepsy and paralysis, may follow from the action of alcohol on nervous organization. Alcoholic epilepsy in its early stages is easily cured by simple total abstinence from alcoholic drinks. In later stages it is, however, as incurable as any other type of nervous disease.

Alcoholic paralysis appears in two forms of disease. In some cases the limb or one side of the body is only affected, leaving the will and the memory entire, or at most but slightly impaired. The disease, however, creeps on gradually, and for a long time seems to the victim of it to be temporarily relieved by the use of the drink that produces it. At last it is complete, and as a rule, to which there are many happy exceptions, it is incurable. Exceptions to the rule would be, no doubt, more numerous if the injunction of the physician "to abstain absolutely" was faithfully carried out.

The second form of alcoholic paralysis is general in its development, and begins after a long stage of muscular weakness, persistent dyspepsia, offensive odor of the breath —such as one is often obliged to experience, and many other symptoms, with thickness of speech and general failure of muscular power.

To these symptoms are added loss of memory, extensive forgetfulness of the commonest things in life, names of persons, dates, and duties of daily life. If this failure of mental power advances, it is followed with a further loss of will-power. The muscles remain ready to act, but the

will-power is gone, and unable to stir them into action. The power of speech gives way at first, not because the mechanism of speech is deficient, but because the brain-power is not sufficient to call it forth.

In this state the man is reduced to the condition of the dumb animal. Aristotle expressed it beautifully when he says, "Animals have a voice: man alone speaks." In this instance the voice remains and the speech is lost. "The man sinks to the level of the lower order of that living creation over which he was born to rule." What then is drunkenness but temporary paralysis, as it corresponds to the given description of paralysis; and it is therefore correctly said of a person drunk, helplessly intoxicated, "that he is paralyzed drunk?" Paralysis may be described as perpetual intoxication, intoxication as temporary paralysis.

CHAPTER VII.

MENTAL DISTURBANCE.

From the destructive effects and terrible ravages of alcohol on the human body, so delicately fashioned and so artisically set in order, more beautiful than the harmony of the spheres, it is not marvellous that, in the pernicious revolution created by alcohol in this beautiful order, the mind should also suffer.

Before quoting from the best and highest authority on this question I shall presume to state from personal experience and observation a few facts. In my official capacity as clergyman my experience brings me back for a period of many years, during which it was my painful task to witness and associate with intemperance in all its different stages, and in individuals of almost every class and avocation.

There was the genial toper with pleasant smile and maudlin garb, the habitual drinker, the confirmed alcoholic, the hard drinker, the "old soak," and the drunkard loaded to insensibility—who, by the way, is the least hurtful of all in society by reason of his incapacity to do an injury. In this array of intemperance, against which I have long and often contended in close encounter and often single-handed, I have found nothing but what was irreconcilable with humanity, charity, and justice.

I have seen men of naturally kind and generous dispositions to become fretful, irritable, dissatified, captious, jealous, envious, and perfidious; at the same time low, mean, and contemptible cowards, who seemed to find no solace for their dyspeptic stomachs and disordered minds but in stabbing their neighbor in the dark with the dagger of deception, perfidy, and deceit. I have observed also that by a certain cunning and unscrupulous adroitness such alcoholic individuals pushed themselves into positions of trust; but it was only for a time, for truth is mighty and does in the end prevail, and great was the fall and terrible the explosion of such alcoholic compounds.

The minds of such individuals seem to become callous and dead to all feelings of manhood, truth, and justice. It is often asked why there is such want of charity and want of kindness in the world, even among those where charity and justice should abound? Why such discord and bickerings, such smallness, even among those where one would expect to find peace and harmony, together with everything generous and magnanimous. The origin of this disorder for the most part is found in that mental and physical disturbance induced by alcohol, even in normal quantities. The animal centres of the mind are let loose, and, gaining a certain control of the lower passions, oppose that pure and abstract reasoning nature which lifts man above the lower animals and rightly exercised, little lower than the angels, and gives those passions more or less unlicensed dominion over the whole man. It is not marvellous, then, that we find such disorder in society. In fact the surprise should be that things are not still worse,

when we consider the quantity of alcohol consumed, the prevailing ignorance as to its disastrous effects, and the little effort made to oppose its headlong speed, or at least to neutralize its dreadful effects on social and animal life by some gigantic movement.

The effects of alcohol on the mental functions are exhibited in yet other and more deplorable forms of specific diseases in many writhing under its use.

The first is that of an incessant craving for drink, and to which the name of *dipsomania* is given. In this form of alcoholic ailment there is a mixed madness and sanity established, in which the cunning alone of the mind lives and acts with its vices. This disease arrests the functions of the higher reasoning faculties, and does not reach so persistently to the motor centres. The end will come, however, with its usual result, which is general paralysis, such as above described. The only chance of recovery from this disease is for the sufferer to abstain totally from the cause that produced it.

But perhaps the most desperate of alcoholic evils is found in that form of disease called *mania a potu*. The victims of this disease do not belong to the habitual drinking class of topers and drunkards, but just at sudden intervals they so madden themselves with drink as to spread terror and dismay to all around. They are living plagues of society. They reform, however, repent, and get a new lease of life, and in moments of repentance they are torn with remorse. The usual and only remedy for this periodical disease is to abstain totally from that which produced it.

Among the many infirmities and numerous calamities

which fall to the lot of those who love the danger and do eventually perish in it, there is none perhaps that so often and so persistently obtrudes itself upon our notice and observation—none perhaps that excites our pity and sympathy so much—as that nervous and mental disease defined and expressed with remarkable accuracy in its name. I mean delirium tremens. The delirium is varied, and of the most extreme kind—now violent, passionate, ecstatic; again low and dull, with mutterings and wandering.

In this intolerable condition the mind conjures up imaginary fears and horrors of every kind, which are, however, realities to the sufferer. It is a living inferno. Together with this agony of mind, the whole muscular system is shattered, over which the will has lost all control. There is no longer any tonic power of contraction in the muscles, which are therefore subjected to uncontrolled nervous shocks, by which they are kept in constant tremor. In a word, "the whole forces of life are exhausted in the mere organic effort to preserve life, and are so depressed that the animal temperature is down three and even four degrees below the natural standard. The heart, the muscles of respiration, the secreting glands, are so affected and the tissues are so modified, that it is indeed a marvel that recovery should follow, as it does, if the poisonous fluid can be eliminated from the system."

Again, the fact must always be kept in view that it is not necessary to be a confirmed "sot" to fall into this appalling condition, almost equal to a kind of temporary hell—meet punishment, however, for those who will not beware. The habitual drinker is always exposed to this danger.

CHAPTER VIII.

HEREDITARY AND MENTAL DISORDERS.

I SHOULD be conscious of having trespassed too long on the attention of the reader in dealing with this subject were I not equally conscious that the wrongs inflicted by alcohol, as it is imposed on the great masses of mankind, under the guise of being a healthy and useful beverage, in the form of beers, ales, wines, liquors, can never be sufficiently exposed, and that no subject in our national life is worthier of our most serious thought. I shall therefore proceed to quote once more from the most eminent physicians some extracts bearing on the subject of mental disease.

I must not omit the most solemn duty perhaps of all: it is to remind my readers of the deplorable fact that the physical wrongs inflicted by alcohol on the human race are not merely confined to the already existing human family, but are transmitted, and perhaps intensified, in the reproduction of mankind—in the child yet unborn. For "in the inscrutable designs of nature none is more manifest than this, that physical vice, like physical feature and virtue, descends to posterity; but no one of the transmitted wrongs, physical or mental, is more certainly passed on to the yet unborn than the wrongs inflicted by alcohol"—a truth I shall afterwards prove from reliable authority.

In speaking of the action of alcoholic drinks on the mind, Dr. Richardson says: "As I have moved among the physically stricken with alcohol, and have detected under the various disguises of name the fatal diseases, the pains and penalties it imposes on the body, the picture has been sufficiently cruel. But that picture fails when I conjure up, without any stretch of imagination, the devastations which the same agent inflicts on the mind. Forty per cent, the learned superintendent of Colney Hatch, Dr. Shepherd, tells us, of those brought into that asylum during the year 1876 were so brought because of the direct or indirect effects of drink. If the facts of all the asylums were collected with care, the same tale would be told. What need we further to show the destructive act of this one instrument of destruction on the human mind? The pandemonium of drunkards! the grand transformation scene of that pantomime of drink which begins with moderation!—let it never be forgotten by those who love their fellow-man, until through their efforts it is closed forever.

"For the work that comes of the mind and that comes out under pressure no taste of alcoholic stimulation is necessary. Every such taste is self-inflicted injury, and what is more, an accumulating injury. The dose of alcohol which spurred the thought of to-day must be slightly increased to spur the thought of to-morrow to the same pitch. So on and on the evil goes, until at last the simple, and as it was called harmless, dose, rises to the poisonous dose; until with unnerved limbs, faltering memory, dull imagination, estranged feeling, enfeebled or even dismantled reason, the victim falls.

"Of all men, brain-workers are the men least able to bear up against the ravages of alcohol. Of all men they are the most liable to be deceived and played upon by this traitor, who enters the most precious treasury, the citadel of the mind. I hold that man as criminally mad who knowingly prescribes alcohol on this foundation.

"On the other hand, experience clearly shows . . . that the use of alcohol dulls the reasoning power, makes men and women the easy prey of the wicked and the strong, and leads men and women, who should know better, into every grade of misery and vice. It is not poor repenting Cassio alone who cries out in agony of despair, 'Oh, that a man should put an enemy into his mouth to steal away his brains!' There are thousands upon thousands of Cassios who say the same thought, if not the same words, every day, every hour. I doubt indeed whether there is a single man or woman who indulges or who has indulged in alcohol who would not truthfully say the same."

Now as to the hereditary effects of alcohol on posterity. I have only to quote, as I said, from the highest authority, Dr. N. Allen, in his tract on the "Effects of Alcohol on Offspring," says:

"First, then, what is alcohol? By this term it is intended to include the property in all drinks that *intoxicate*, whether found in brandy, gin, wine, whiskey, or even in beer or cider; for it is the *intoxicating* property that gives these drinks their significance, and makes them attractive. Alcohol is an artificial product, obtained by fermentation, and is never found in a simple state. It is a poison both in its nature and effects; it is pronounced as such by the

highest authorities, and proved to be such by the tests of chemistry as well as of physiology. Alcohol unadulterated is a *pure* poison, and though taken into the system in a diluted state, without at first apparently any injurious effects, it is still a poison, and does the work of a poisonous agent."

All standard books on poisons are unanimous in representing alcohol as a poison. Christison says: "It constitutes a powerful narcotic poison." Carpenter says: "It is a dangerous poison." All standard works on chemistry classify it among the poisons. Materia Medica describes it as a poison. Pereira calls it both an "irritant and fatal poison." The French, British, and American Dispensatories—high authorities in such matters—speak of alcohol as "a powerful irritant poison, rapidly causing intoxication and, in large quantities, death." In a word, all standard writers agree, in speaking on this subject, that alcohol is a poison.

Perhaps one of the saddest results that flow from the habitual use of intoxicants is the fact that drinking parents transmit to their offspring a tendency to those diseases developed by drink in themselves, such as gout, and organic diseases of the brain, lungs, liver, and kidneys, such as already described in this work, together with the diseases of the mind, such as epilepsy, etc.

Aristotle taught that "drunken women brought forth children like unto themselves," and Plutarch writes that "one drunkard begets another."

Dr. Lunier of Paris writes, when a delegate at the Brussels Congress: "Hereditary alcoholism is an undeniable fact."

"Alcoholism strikes man not only in his own person, but also in his descendants. The children of alcoholic parents are stamped, as it were, with a fatal sign, that often seals their doom and death in early age."

In a Report to the Legislature of Massachusetts on Idiocy, Dr. S. G. Howe says: "The habits of the parents of 300 idiots were learned, and 145, or nearly one half, were reported as known to be habitual drunkards."

Dr. Darwin says: "It is remarkable that all the diseases arising from drinking spirituous liquors are liable to become hereditary, even to the third generation, increasing if the cause be continued till the family becomes extinct."

Dr. Brown, a distinguished English writer on insanity, says: "The drunkard not only weakens his own nervous system, but entails mental disease upon his family." M. Taquet says: "Of many manifestations of alcoholic disease, hereditary epilepsy is the most common.

"While it but seldom happens that a child inherits an uncontrollable desire for intoxicants, yet it is certain that children of drinking parents inherit a tendency which makes it dangerous for them even to partake of such drink. In regard to this inclination, Dr. Richardson says: "The inherited drink-crave, even though it should not have appeared from want of temptation or strength of will, is nevertheless always present in the individual, and ever ready to manifest itself at the least alcoholic provocation. The smallest sip of the weakest form of liquor has power to set in a blaze the hidden unhallowed fire. The only safety for such lies in entire and unconditional abstinence

from all alcoholic drinks. No matter what their condition in life may be, saint or sinner, if they taste it at all, the appetite is provoked, and the sleeping demon aroused in such a way that excess and drunkenness of the worst type are sure to follow. The demon of intemperance, whether inherited or begotten by repeated acts of moderated drinking, when once aroused into action lures us with insatiable glow, and unless arrested in the very first moment of its reawakened life, in the case of inherited drink-crave, it is almost beyond the power of man to extinguish the devouring desire, which burns like an extinct volcano." Listen to St. Jerome. He says: "Mount Etna, Mount Vesuvius, and Mount Olympus, which continually vomit fire and flames, do not burn with greater heat than the blood of young people when inflamed with wine." It may not be out of place here to cite the ever-memorable and expressive lines of Shakespeare: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee demon!" He might have said arch-demon.

As to the transmission of this terrible disease by parents to their offspring, one more citation from the pen of the ever-faithful physician and scholar Dr. Richardson, will serve to convince parents of the terrible consequences of alcoholic potations in the form of beer, and such drinks, so much in use in America, and often recommended by physicians who are either faithless or ignorant of the mischief they do. The advice so often given by physicians to women to use beer, ales, etc., while nursing, has been a fruitful source of intemperance among women in America. This advice is given for the most part to please, and often

has the desired effect; but I have met with many shrewd enough to resist all such counsel.

I now give the very words of Dr. Richardson, the highest authority on this question, and a true friend of humanity. "To prevent misapprehension," he says, "it is well here to state that all the evil resulting from hereditary alcoholism may be transmitted by parents who have never been noted for their drunkenness. Long-continued habitual indulgence in intoxicating drinks is not only sufficient to originate and hand down the morbid tendency, but is more likely to do so than even oft-repeated drunken outbreaks, with intervals of perfect sobriety between."

"There is no question," says Dr. Ellis, "but that many children actually acquire an appetite for intoxicating drinks from nursing women who partake of these drinks when nursing, and *physicians*, we are sorry to say, *are often blamable* for prescribing such drinks to nursing women." The same may be said of parents giving drinks of this class to their children; but I shall refer to this custom more at large in the moral part of this book, and I shall warn parents against the fearful practice of giving drink to children and of sending them to the liquor-store—the poor man's enemy and the home of the courtesan, where innocence is often lost and the bloom of youth blighted.

I shall conclude now the first part of this work with a *resume* of what I have said, and if it be the means, dear reader, of preventing one act of drunkenness or of saving one individual from contracting the habit of intemperance, my reward is ample and my expectations realized. I shall conclude the present chapter in the words of W. L. Garrison:

"It is a cheap device," he says, "to brand the temperance movement as fanatical. Now I deny that it has a single feature of fanaticism in it, for it is based upon physiological principle, chemical relation, the welfare of society, the laws of self-preservation, the claims of suffering humanity, and on all that is noble in patriotism, generous in philanthropy, and pure and good in Christianity." It is on such basis I have endeavored to place my arguments, with the hope that if men are unmindful of their duties to God and their neighbor, they might at least have some regard for the preservation of their health of mind and body, and the contentment flowing from the one and the other.

CHAPTER IX.

CONCLUSION.

GLADLY would I condense into one sentence, if possible, all that has been said in the foregoing pages, that men might run and read—that all might see at a glance at least the physical and mental ruin which sooner or later await those who habituate themselves, especially in youth, to the free and easy use of alcoholic drinks. In the picture drawn by Charles Lamb of himself we see the same sad fate reflected in the lives of many others, as when the mother perceives for the first time, with intense anguish of spirit and through unmistakable signs of alcoholic excitement, that her son is fast becoming a drunkard, or when the young mother, after hours of watching for the return of her husband, sees for the first time through sorrow's glistening tears, curiously contrasted with the blear-eyed and besotted look of him she has sworn to love, that she plighted her troth to a drunkard.

In a humble effort then to give, in brief, what has been already said, I shall again have recourse to the authority and support of Dr. B. R. Richardson. There is no higher testimony than his, for no one has experimented and watched the effects of alcohol more carefully than he.

"Now that we have learned so much about alcohol as it appears under the many disguises of strong drinks, we are, I trust, armed by our knowledge against its evil influences.

We shall, however, still find many to defend the use of alcohol, for many, very many, are still ignorant about it; many, very many, are strongly prejudiced in its favor; many, very many, are so fond of it, they cannot help praising it as a good thing for themselves, and therefore as a good thing for everybody. Such is the strange perversity of the human mind, that numbers of people who are going wrong in the use of alcohol will still persist in their error, and with their eyes open to the wrong they are doing, will persist in leading others with them. It is one part of the madness inflicted by alcohol on its friends. It deceives them, and in turn makes them deceivers.

"You have often in your lives to listen to the arguments of these persons. They will tell you a great deal of error. You will be told that alcohol is food, because it warms the body. You know what that is worth, and at once you can recognize the error. You know that alcohol only makes the body *feel* warm, because it causes more warm blood to come to the surface of the body, there to lose its heat and leave the body colder. You know that cold and alcohol exercise the same kind of influence on the body, and that when working in the cold, even in the extremest cold, the man will work longest and best who avoids alcohol altogether.

"You will be told that alcohol is a food, because it gives strength to the body and helps men and women to do more work. You know what that is worth. You know that the action of alcohol is to lessen the muscular power; that it weakens the muscles, and that carried a little too far it disables them for work altogether, so that they cannot support the weight of the body. You know also from the

experience of men who have performed great feats of strength and endurance that such men have been obliged to abstain from alcohol completely in order to succeed in their efforts, and have beaten other men by reason of their careful abstinence.

"You will be told that alcohol is a food, because it makes the body fat and plump, and to look well-nourished. You know what this is worth. You know that there is nothing in alcohol that can make any vital structure of the body; you know that the best that can be said about it in this matter is, that in some forms in which it is taken, as beer for instance, it may, because of the sugar in such drink, add fat to the body; and you know that that is really not a good condition, because much fat interferes with the motion of the vital organs, makes the body heavy and unwieldy, and getting into the structure of the organs, such as the heart or kidneys, it makes these organs incapable of work, and so destroys life.

"You will be told that alcohol makes you digest your food, and helps people with weak digestion to enjoy their food and digest it. You know what this is worth. You know that every other animal, except man, can enjoy and digest food without alcohol, and that men who never touch alcohol may have excellent digestive power. You know also that alcohol impairs digestion, and that in thousands of people it keeps up a continual state of indigestion, and that the indigestion itself is a temptation to those to take alcohol to a fatal excess.

"You will be told that if alcohol be not a food in the strict sense of the word, it is nevertheless a luxury which a man cannot do without, with comfort to himself; that

it cheers the heart, and is necessary for mirth and pleasure. You know what that is worth. You know that young people, like yourselves, can laugh and play and be happy all the day long without ever tasting a drop of alcohol. You know that hundreds of men and women are as happy as they can be without a drop of alcohol, and are much freer from worry and anger and care about mere trifles than are those who take alcohol. You know, moreover, that after men or women have been cheered, as they call it, by strong drink, they suffer a corresponding depression, and are made often so miserable, that life is a burden to them until once again they have recourse to the cause of their short happiness and long sorrow.

"Lastly, whatever argument you may hear in favor of alcohol, you are now fully aware of its fatal power: how it kills men and women wholesale, sending some to the grave straightway, and some to the grave through that living grave—the asylum for the insane.

"This is your knowledge. I would not advise you as juniors to intrude its argument on your seniors, for that were presumptuous. But treasure this knowledge in your hearts. Let it keep you in the path of perfect total abstinence from alcohol in every disguise. Believe me, as a man who has seen much of men, that your example will be all the more effective with older persons because it is a young example. Believe me, finally, that you yourselves will, under the rule of total abstinence, grow up strengthened in wisdom, industry, and happiness, and that your success in life will reward you a thousandfold for every sacrifice of false indulgence in that great curse of mankind—strong drink."

PART II.

CHAPTER I.

INTRODUCTORY.

I SHALL now proceed to treat the question of total abstinence from a higher standpoint, and to lead my readers, as by a kindly light, into higher regions of thought. It is to pass, as it were, from the natural to the supernatural.

I have already, in the first part of this work, endeavored to base my arguments upon physiological principles, chemical relation, and scientific research. It may be a cheap device to brand the total-abstinence movement as fanatical. It is based, however, on the great law of self-denial, on the laws of self-preservation, the claims of suffering humanity. It is also based on "all that is noble in patriotism, generous in philanthropy, and pure and good in Christianity." To commit suicide or to attempt it is a violation of the civil law. It is opposed to the law of self-preservation. It is a violation of the divine law. The state does not punish for the slow suicidal acts of the intemperate. The divine law punishes for such acts. There is a voice deep down in the hearts even of the intemperate, if not

kept silent by oft-repeated potations, as well as in the heart of the infidel. And who is so like the infidel, at times, as the inebriate? This secret voice at times makes "the soul shrink back upon herself, and startle at destruction."

"It is the voice of the Divinity within us. Heaven itself points out a hereafter, and intimates eternity to man. Eternity! Pleasing, yet dreadful, thought! Through what new scenes and changes must we pass!" There "the soul shall live and flourish in immortal youth or grow old in eternal decay"—yet not decaying; "aye, that is the rub!"

In the voice of this law which speaks within us there is great moral suasion, and powerful to stay the suicidal hand or arrest the attack of the assassin. "Conscience makes cowards of us all." It must be admitted that alcohol has done much to suppress the voice of conscience, and to lessen the respect due to all law, human and divine.

In the first part of this work it is shown, on reliable authority, that the habitual use of alcohol induces disastrous effects on mind and body, and is a prolific source of disease. We have seen, too, that in every disease or symtom of disease arising from the use of alcohol the greatest antidote or remedy against such disorders was total abstinence. We do not say that the moderate use of alcohol is in itself wrong or sinful. In regard to total abstinence, "I have no commandment of the Lord, but I give counsel." Practised through a supernatural motive, total abstinence becomes the heroic form of temperance. The motive may be for the sake of example, out of charity for the neighbor;

or it may be self-denial, so earnestly recommended by the Saviour in word and example.

In this part of the work we shall consider the social and spiritual disorders created by intemperance. And as in every case of physical disease total abstinence was invariably set forth as the antidote or remedy, so we shall apply similar remedies in the social and moral decay superinduced by the indiscriminate use of intoxicants.

We shall find in total abstinence not only a remedy for the disease of intemperance, but what is still better, a preventive in moral as well as physical decline: so that in total abstinence we discover a lymph of twofold properties, namely, to heal and to prevent the spread of disease. I shall, therefore, in an early part of the work, defend this remedial and preventive lymph against those who, for some reason known to themselves,—perhaps to others, too,—are either opposed to such remedies or fail to prescribe them in such an effective and practical way so as to remedy or prevent the spread of the disease of intemperance. Again, there are some whose visual organs are so obscured that they fail to see much evil in the disorders of intemperance, and of course will not attempt to apply any remedy. Again, there are others who try to prevent the application of any remedy, lest in the success of any remedial measures the active and fearless workers might become vain and lose the virtue of humility, so considerate and kind are they to their fellow-man. There are others, again, who acknowledge the frightful ravages made by drink, but would not have the courage to apply the remedy; lest the delicate feelings of the rum-sellers might

be hurt, or uncle or brother-in-law, cousin or aunt, might feel offended. There are others, again, who dread total abstinence very much, lest they might fall into heresy, and, like the loyalists that they are, they ask: "Has the Church given her sanction to total abstinence? If so, then I am with you, forgetful of myself, regardless of the feelings of those who have contributed so much to enslave the masses in the meshes of intemperance and drag into perdition the souls of so many and so dearly purchased by the blood of the Saviour.

"I shall at any cost apply the remedy of total abstinence in word and example, but I must be convinced that it is in accord with Catholic teaching and truth."

In reply to these formidable objections, I presume to say a few words, cool in the face of such opposition, and confident of convincing some to the cause of total abstinence—not from any merit of mine or facility of expression, not from any aptitude in polemics, but because I believe in the force of truth, and know from a long experience that in the advocacy and practice of total abstinence there is no such term as *failure*. I also know, if the masses of the people could be reached by sensible argument and induced to consider the "bane" of drink and its fatal effects, moral and physical, and the "antidote" against such evils, a great moral reformation would follow. To many it might be said: "My life and death, my bane and antidote, are both before me." Which am I to determine? Intemperance is the "bane" and death of many; total abstinence the "antidote," as will be seen in the course of this work.

My motto throughout shall be to do good to all, injury

to none. My aim shall be to show that total abstinence effects the one and the other—good to all, injury to none.

I beg my readers to divest themselves of every feeling of prejudice, of every prepossession in favor of other opinions, and to weigh in the honest balance of sincerity the principles I shall lay down, and that I shall commonly found on Holy Writ, the authority of the Church, the testimony and authority of the Fathers, ancient and modern, to the end that, with the blessing of Heaven, some good may be effected, some poor child preserved from the drink habit, some poor fallen one, perhaps, reformed.

CHAPTER II.

PLEA FOR TOTAL ABSTINENCE.

Now, in the very beginning, to place my argument beyond all reach of cavil, and to quiet the consciences of those who dread the possibility of falling into heresy by reason of aiming too high in perfection, or of being too extreme on this question, I will simply state, *in itself* there is no sin in partaking of a glass of drink, nor is there any sin in selling the same—that is, *in itself*. But, to use an old adage, "Circumstances alter cases;" and, according to the great Apostle, there are certain things, indifferent or innocent in themselves, which we ought to avoid and deny ourselves, if it would appear that the contrary would be the occasion of sin to the weak or the wavering. In the days of St. Paul, it is quite certain there was no intrinsic wrong in eating meat sacrificed to idols, for, said he: "We know that an idol is nothing in the world"—that it is nothing but a representation. Still, mark well what he adds: "But take heed lest perhaps your liberty become a stumbling-block to the weak. For if a man see him that hath knowledge, sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols? And through thy knowledge shall the weak brother perish, for whom Christ died?

Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. Wherefore if meat scandalize my brother, I will eat no flesh forevermore, lest I scandalize my brother" (1 Cor. viii. 9–13).

Elsewhere the Apostle writes: "Beware of destroying the work of God for meat's sake. All things indeed are clean: but it is evil for the man who eateth with offence." That is to say, a thing good or harmless in itself may become evil if a man use it with offence so that a weaker person be scandalized or led into sin.

Again, St. Paul in his Epistle to the Romans says: "It is good not to eat flesh, and not to drink wine, nor to do anything whereby thy brother is offended or scandalized or weakened" in faith (Rom. xiv. 20, 21).

Again: "Destroy not him with thy meat for whom Christ died." Alas! how often does this happen every day and summer nights that the youth and weaker ones of the world are scandalized and led into the habit of intemperance by the example of parents, and those whose duty it is to protect the weak, and save them "for whom Christ died," by word and example, from the frightful ravages of drink produced by genial sipping in the beginning! Our Divine Master clearly understood this condition of things, and valued it at its correct worth, when He pronounced from His divine lips woe, destructive woe, to the man who leads others into sin: "woe to the man through whom scandal cometh."

Commenting on the words of St. Paul as given above, the Right Rev. Bishop Cameron writes: "Thus, wherever the action, although good in itself, is likely to expose our

weaker brother to spiritual ruin, it should be omitted through charity, especially when no urgent cause exists for its performance. The language, so redolent with the Spirit of God, contains a lesson of the profoundest wisdom and of the highest importance. One sovereign principle pervades it throughout, namely, that an action indifferent or innocent in itself may become a deadly sin, a crime against Christ, whenever it produces scandal or spiritual ruin to souls redeemed by Christ. This principle he applies to a certain class of Christians, who, more enlightened, stable, and influential than their weaker brethren, presumed to do things that led the latter into grievous sins; and he sketches in terrible language the nature of such crime by calling it the destruction of the work of God, a sin against Christ, and consequently entailing eternal damnation on its authors.

"Who does not see the analogy between the use and abuse of meats sacrificed to idols on the one hand, and the use and abuse of intoxicants on the other? Both these meats and those drinks are good in themselves, and can be used by the enlightened and the strong without detriment to their souls, while to the weak they are a source of spiritual death. Now the Holy Ghost assures us that God gave the commandment to every man concerning his neighbor, to promote his spiritual advantage: hence St. Paul points out to the strong and enlightened Christians of his day their paramount duty of setting a good example to their weaker brethren, by a total abstinence from all meats immolated to idols, lest their weak brethren should be scandalized; and were he now to appear

in our midst, would he not say, by a parity of reasoning, vehemently urge upon such of us as are strong in the matter of sobriety to watch over the weak, to set them a salutary example by abstaining from all intoxicating liquors? Because experience has long since proved that the influence of the sober can be effectually exerted only by an example practically embodying the principle of total abstinence."

Again the same Apostle says: "Every one that striveth for the mastery refraineth himself from all things. All run in the race, but one receiveth the prize; so run that you may obtain. I therefore so run, . . . I so fight, not as one beating the air. But I chastise my body and bring it into subjection, lest perhaps, when I have preached to others, I myself should become a castaway." In the days of old, when men contended on festive occasions in various kinds of games and sports, in which great strength and suppleness of limb were required to win the "corruptible crown," they braced themselves for the mastery, by denying themselves all luxuries: in a word, they were total abstainers. But how much more earnestly should men contend in the race for the incorruptible crown, not as one beating the air, but by chastising the body by Christian self-denial, at least in the matter of intoxicants and such luxuries, which enfeeble a man in the race of life as well as in the race to obtain the eternal reward, the "incorruptible crown," when empyrean gates shall open and marshalled angels, amid solemn silence, present the victor's crown? Alas, how many have lost the race and lost the crown by reason of that little drop, so harmless in appear-

ance, but like a little spark soon kindled into a great conflagration, whose lambent flames swept with fatal effect heart and mind and soul!

It is by degrees, by little and little usually, that a man falls into great crime. Seldom do men fall into great crimes all at once. It is by repeated and lesser criminal acts that a man becomes a great criminal. It is thus with regard to drink. The habit is acquired by repeated moderate acts, legitimate in themselves, but by degrees these repeated acts of drinking frequently develop that peculiar drink crave, which manifests itself in the various degrees and forms of intemperance, according to the constitution and disposition of the individual. Every moderate drinker more or less exposes himself to this danger, especially at present, when the drink offered to the public is the vilest concoction, and that too under a false name and fraudulent label, such as "Irish whiskey eight years old." It is not so widely known as it should be that many liquor-dealers in our cities sell drinks under false colors and false names, and that by so doing they make money, not only at the expense of justice and truth, but at the expense of health and life. I am in a position to prove that there is much drink sold in America having marked on the label "Irish whiskey eight years old," which contains not one drop of any kind of whiskey, but is a poisonous drug. The condition of the half-drunken individual who is regarded by many as the harmless moderate drinker must not be overlooked. This condition may produce more sin and lead to more domestic unhappiness, than even bestial drunkenness.

Let us hear the Archbishop of St. Paul on this question.

"Society encourages," exclaims the Archbishop, "the so-called moderate drinker, and only classes among drunkards the man who reels helpless in the gutter. Yet that poor fellow is powerless to commit crime. It is the man who is half-full, the jolly good-fellow of the bar-room, who is devil enough to make a hell of his home, and worry his wife and family."

When I shall come to speak of drunkenness in subsequent pages of this work, you shall hear how St. Paul, under the guidance of the Spirit of God, speaks of the drunkard. For the present my argument is in behalf of total abstinence, as established and founded in the great fundamental law of self-denial. Our Divine Master Himself has framed and published this law in words concise and clear. Let a man, He says, deny himself. St. Vincent de Paul says: If we had one foot in heaven, yet if we ceased to mortify ourselves before we could draw the other after it, we should be in danger of losing our souls. St. Paul was probably a total abstainer, as I shall show later on, and he tells us that he mortified himself daily, lest while preaching to others he might become a castaway himself. But the most perfect model of mortification and temperance is found in the life of the Lord Jesus Christ Himself.

He was weary in the heart of the desert in His flight into Egypt, as He reposed on Mary's bosom near the edge of the well, under the shade of the acacia-tree, while the sun was bending to its setting. He was weary when He sat by Jacob's well, and asked the Samaritan woman for a cup of water from the spring to cool His heavenly lips. He was weary by the mountain side when He prayed

instead of sleeping, while the moon shed its rays tremulously on the limestone rocks, as if afraid to light up the furtive figure of its Creator, as He kept watch among the crags. No angels ministered to Him. No flush of wine, but death-like paleness, overspread His face of waxy hue: for His face was truly a human face—so human that we dare to love it the more because it looks so human.

It is the first day of the New Year on which I pen these thoughts.

Long years have passed since that cruel New Year's Day of the guiltless Babe of Bethlehem, which was followed by such sad and tragic scenes such as never before opened to our view. The sacred places where these doleful scenes were enacted look innocent, tranquil, and garden-like; where the crisp foliage of the olives turns its silver lining to the wind, unconscious of being associated with such fearful mysteries. Yet there was a time when the tall olive-trees did witness those scenes of woe, and grieved, if aught inanimate ever grieves, as the night winds moaned in fitful and plaintive wailings through their distended branches.

He had desired with desire to drink His own blood with His friends; with equal desire He desired to shed it. He would not have had long to wait; but love brooks no delay, and so He anticipated noonday at midnight, and made Calvary of Olivet. The sins He had assumed were within Him and had sunk deep into Him. The very sins of intemperance, with all the crimes resulting therefrom, committed on this New Year's Day in every street and home, vast, multitudinous, and unblushing, perpetrated with fiendish

glee, press hard upon His innermost soul. Over its beautiful sanctity it puts on all this hideous apparel of sin, but in all no other wears so revolting an aspect as the sin of intemperance. His soul thus clothes itself with the most awful human shudderings. "Never on earth was there such mortal heaviness, such aching sadness, such a drying up of life's fountains, such a tormenting languor, such an exceeding sickening of soul. Then that mighty soul lifts up its hands and draws down upon itself the huge storm of God's eternal justice and overwhelming wrath, and there lies crushed beneath it, a plaintive human life almost extinguished, and only not extinguished because it is a divine life as well."

The Sacred Heart can bear no more. It gives out its red life as in a winepress, that men might learn to be mortified and to deny themselves even the legitimate use of intoxicants, which have done so much to impede the torrents of the precious blood in its mission of saving souls.

Drop by drop the precious blood oozes out through the burning pores of His body. It stands like beads upon His brow and then rolls down His face. His garments are stained red, and red all over with the glorious dye, not of Tyre, but with the dye of His most Precious Blood. "The olive roots are made ruddy by an excess of almost wasteful copiousness of the Blood of the Lamb." And men will waste their souls in pitiful gratification, and give to their bodies a weary look and redness to the eyes, and will dye their faces not with Tyrian but with alcoholic dye—the trade-mark of the habitual toper. In Christ, then, we have a true type and model of temperance and self-denial.

CHAPTER III.

TOTAL ABSTINENCE—(*Continued*).

I SHALL still essay to discuss the question of total abstinence a little further. I shall receive ample support from Holy Writ, the authority of the Church, and the example of men of renown. I shall still continue to do so in a spirit of fair play, and above all in a deep spirit of fraternal charity and paternal affection, trusting that in turn I shall receive the same consideration if at moments the doctrine of total abstinence should appear "a hard saying, and who can bear it." But there is a still harder saying. It is, to "depart from Me, ye accursed, into eternal fire:" "the drunkard shall not inherit the kingdom of heaven." But I have not yet come to speak of drunkenness. I am speaking only of that which frequently leads up to it and is the parent of intemperance, namely, the moderate-drinking habit. And as the disease of intemperance has assumed colossal proportions, there is no use in anything but plain speaking, no use in cauterizing the cancerous ulcer. The dissecting knife must be applied, and the germs of disease, the habitual use of intoxicants, must be cut out after the manner of the skilful physician in treating a desperate disease. "And the Lord said to Paul: Do not fear, but speak, and hold not thy peace: because I am with thee:

and no man shall set upon thee to hurt thee: for I have much people in this city." Assuredly the Lord is with those who fearlessly do the duty of protecting or rescuing their fellow-man from sin, above all, from the sin-producing sin of intemperance; and "if the Lord is my helper, whom should I fear"?

I know there are "the stiff-necked and uncircumcised in hearts and ears who always resist the Holy Ghost," and who regard temperance advocates with an evil eye, because they tell the truth. But men must at times give an account of the faith that is in them, that the weaker brethren be encouraged. The influence of example is indeed powerful for good or for evil; and we know from Holy Writ "that a brother who is helped by a brother is like a strong city."

"And some of the Pharisees from among the multitude said to Him, Master, rebuke Thy disciples. To whom He said: I say to you, that if these shall hold their peace, the stones will cry out" (Luke xix. 39). And in deep sorrow He wept over that His favorite city, and violently drove out of the Temple the buyers and sellers, who not only desecrated the Temple, but, by their giving scandal in word and example, trafficked in human life and in human souls; so that the Master was angry. So enraged was He, the sweetest and mildest of men,—who would not tread upon the broken reed nor extinguish the smoking flax,—that taking a scourge, He drove with lashes out of the Temple all those who dealt in their lawless traffic.

But where were the subordinate masters of the Temple? or what action did they take to prevent the desecration of God's house and the ruin of souls, the living temples of

the Holy Ghost? Did they, the guardians and watchmen of the Temple,—and guardians of souls still more precious,—keep watch, like faithful sentinels on the watch-towers, and at least sound the tocsin of alarm, in obedience to the injunction of the prophet, "Cry, cease not, lift up thy voice like a trumpet, and show My people their wicked doings, and the house of Jacob their sins"? Did they lift up their voices like trumpets and admonish the wine-bibber and the rum-seller, as well as the money-dealers, that their traffic, as they carried it on, despoiled the Church of much of its beauty, desecrated her sacred shrines, but, above all, desecrated their own hearts and those of others by sin, and robbed the Church of a multitude of souls? Or did they prefer to sit at ease on the battlements, shifting the responsibility on somebody else, on the plea of not being their brother's keepers? Or did they prefer the bland smile of those who desecrate God's house, or that of their friends, to the beauty of the living temples of the Holy Ghost?—"Know you not that you are the temple of God? But if a man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (1 Cor. iii. 16, 17)—the bodies and hearts of men blighted by their own action and by the action of the money-dealers who plied their nefarious traffic on the very floor of the sacred edifice?

"Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of My mouth, and shalt tell it them for Me.

"If I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him: that he may be

converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at your hand. But if thou give warning to the wicked, and he be not converted, . . . he indeed shall die in his iniquity, but thou hast delivered thy soul, and I shall not require his blood at your hands.

"Moreover, if the just man shall turn away from justice and shall commit iniquity, I will lay a stumbling-block before him; he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he has done shall not be remembered; but I will require his blood at your hands. But if thou warn the just that the just may not sin, and he doth not sin, living he shall live, because thou hast warned him, and thou hast delivered thy soul" (Ezech. iii. 17–19).

It is clear, then, from the very words of the Holy Ghost, that even if the just man falls into sin, by reason of not being warned by the watchmen on the towers, the blood of that man shall be required at the hands of the watchmen. But if the just man must be warned lest he fall, how much greater the obligation of admonishing the jolly, moderate toper, who is in great danger of falling into sins of intemperance sooner or later!—and his blood shall be required at the hands of the watchmen, if timely admonition and advice be not given in season and out of season. That men otherwise just and good fall, by little and little, into the deplorable habit of intemperance, "with eyes open and a passive will," is a fact as clear as noonday. Even the tall pine, the cedar of Lebanus, yields to the blast. Men otherwise brave in war, who have heroically fought

with the ancient serpent, give way to the insidious overtures of ardent drink, and are conquered by its repeated assaults. I shall therefore address a few words of warning to the just, who have never fallen into the habitual use of intoxicants, that they may not fall; to the moderate drinker, who thinks himself proof against this danger, despite the express admonition of the Holy Ghost, who says that "he who loveth the danger shall perish therein;" and, lastly, to the fallen drunkard; that he be converted from his wickedness, so that the blood of no Christian soul be required at our hands. "Do not fear, but speak; no man shall hurt thee; for I have much people in this city."

CHAPTER IV.

A REQUEST FOR AID.

THERE are in these cities in America "much people" who never use beer, ales, wines, liquors, or any other kind of intoxicants. They are total abstainers. They enjoy good health, laugh, and are merry. Their lives prove to the rest of mankind that stimulants, so much in use, are not necessary either for the one or the other. They may fall—and, no doubt, do—into other wickedness. I don't mean to say that every total abstainer is perfect and free from sin. But at least they are free from the crime of intemperance, and usually from the evils that result therefrom; and, besides, if they commit other wickedness, they are usually in a position to repent and obtain pardon. The same cannot be said of the drunkard, as I shall show further on, because his sorrow for sin is very doubtful,—even in his sober intervals,—so obtuse is he rendered in heart and mind by the continued influence of the cup.

It is to the temperate multitudes who inhabit towns and cities that we turn for assistance. It is only the strong that can protect the weak. To the strong the weak look for support, like the ivy encircling the tall oak. We know that the force of example is powerful for good or for evil. We know that there are many at the present day, from

Westminster, London, to St. Paul, Minn., as well as in the days of Samson, Samuel, and John the Baptist,—men of sterling stamp, who with singular courage have stepped out of the crowd, out of the old ruts and beaten paths of social habits and mistaken notions of hospitality, and for example's sake have denied themselves the legitimate but deceitful gratification of the sparkling cup, and practised the virtue of temperance in the truly heroic degree—total abstinence;—men who have despised the taunts, the sneers, the puny efforts of those who try to impede all progress in the temperance movement. (They are those of whom it is written, "Come, let us take wine, and be filled with drunkenness: and it shall be as to-day, so also to-morrow, and much more." They make "a god of their belly, and glory in their shame." They are like the people of old, who sat down to eat and drink and got up to play—"wise in their own conceits.") We rejoice that there are many who are "not conformed to this world" in its customs of treating and of being treated to the wine that deceiveth, but who are "reformed in newness of mind, wise unto sobriety, hating that which is evil, cleaving to that which is good, loving one another with the charity of brotherhood, with honor preventing one another" from the downward paths leading to intemperance. We rejoice that there are many who "walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities: who put on Jesus Christ, and make not provision for the flesh in its concupiscences." Wherefore they become not unwise through drink, but understand what is the will of God, and the will of God is their sanctification. But who can

sanctify himself if he make provision for the flesh by the frequent use of ardent spirits, wherein is luxury? "Be not drunk with wine, wherein is luxury, but be filled with the Holy Ghost." "For many walk of whom I have told you often (and now I tell you weeping) that they are enemies of the cross of Christ: whose end is destruction, *whose God is their belly*, and whose glory is in their shame."

We, in fine, rejoice to see many to-day practising total abstinence, not as a matter of necessity for themselves, but as a means of setting a better example to the weak. In this we are encouraged by the bishops and archbishops assembled in council, by the Holy Father himself, and many others alike remarkable for piety and learning.

Total abstinence is not a new doctrine. It introduces no new theory. It is based on the great fundamental law of Christianity—self-denial. If a man walk in the way marked out by the Saviour, in footprints red with blood, as commanded, he must deny himself. The principle of total abstinence is as old as the Church herself—nay, even older than Christianity, for it was taught in the old law. It merely applies an ancient principle to modern times. It is a practice which has had a vast number of saintly adherents. It has been practised in the old law by many of the prophets. It is encouraged and approved of in the new law, as I have already shown; and has been practised in all ages—in the days of Samson ("whose only drink was of the crystal brook,") Samuel, and John the Baptist.

The Nazarites practised total abstinence in the most rigid form, and the prophet Jeremiah tells us that they were "purer than snow, whiter than milk; they were more

ruddy in body than rubies, their polishing was of sapphires." And the law of the Nazarite was: "They shall abstain from wine, and from everything that may make a man drunk. They shall not drink vinegar of wine or of any other drink, nor anything that is pressed out of the grape." We can also fairly infer that St. Paul was a total abstainer, inasmuch as he had been a Nazarite.

"The Word of God," says Archbishop Elder, "does speak of wine as the gift of God, as a benefit, just as it declares marriage to be God's own institution; but in the same way that it declares virginity to be still holier than marriage, so does it praise as special friends of God all those who for God's sake renounce all use of wine and all intoxicating drink. The Rechabites were also total abstainers.

"They said: We will not drink wine: because Jonadab our father commanded us, saying, 'You shall not drink wine, neither you, nor your children, forever.' And God rewarded them: 'Thus said the Lord of hosts: There shall not be wanting a man of the race of Jonadab, the son of Rechab, standing before me forever.' Aaron and his sons were commanded to abstain from wine, and all intoxicating drink whenever they were to enter into the tabernacles of the testimony. In the words of our Divine Lord, no greater man ever appeared on earth than John the Baptist.

"Of all the holy practices of his life the only one marked out by the angel of God was total abstinence from intoxicating drink: 'He shall be great before God, and shall drink no wine, nor strong drink, and he shall be filled with

the Holy Ghost, even from his mother's womb.'" Clement of Alexandria, who lived at the close of the second century, says: "I admire those who require no other beverage than water, avoiding wine as they do fire. From its use arise excessive desires and licentious conduct. It is the first step that ruins."

"Enter not into the paths of the wicked" (Prov. iv. 14). "Watch and pray, that you *enter not* into temptation." The entrance to ruin for many is found in the first glass, and hence St. Matthew writes, enter not into temptation, and for that purpose watch and pray. Again: "Look not upon the wine when it is yellow, when the color thereof shineth in the glass. It goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk" (Prov. xxiii. 29).

The great danger is in the first glass, and the great apostle of temperance, Father Mathew, knowing this, preached total abstinence.

Just take, for example, a young man cultured and gentle. He pushes his way within the sight and reach of the wine that deceiveth. It may be at your house on New Year's Day that he makes the beginning. He tastes, he sips, and tastes again, and finds that it did not kill him. He tries it again: he is pressed with the work; he drinks to strengthen himself, of course, and soon the old story is repeated in his case—friendless, "ragged and tanned," homeless, bloated, and staggering his way down to the drunkard's grave. And it all had its beginning, and I may say its fatal ending, in that first little sipping at your house on New Year's Day.

Nor can it be said any longer—it never could be said with truth—that the Church has not given her seal and sanction to the doctrine of total abstinence. The Church as represented in her councils, and in her visible head, the Sovereign Pontiff, exhorts, encourages, and praises the zeal of her dutiful sons in the practice and preaching of total abstinence. As to the individual members who ignore this doctrine in word and in act, it is fair to say that they only represent themselves, and not the Church; and sometimes not even themselves.

Now in the third chapter of the decrees of the Third Plenary Council of Baltimore it is expressly stated that "A Christian should carefully avoid not only what is positively evil, but what has even the appearance of evil, and more specially whatever commonly leads to it." It is again fair to say, and it is admitted by many, that the action of moderate drinking has to many at least the appearance of evil, and especially leads in many cases to the evil of intemperance, and therefore it should be avoided.

Again in the same chapter: "It is from the priests of the Church that we especially hope for assistance in this work; for upon them God has imposed the duty of imparting the Word of Life and of propagating sound morality among the people. Let them never cease to cry out boldly against drunkenness and *whatever leads to it.* Now, as we have seen that moderate drinking leads in many cases to drunkenness, we are called upon to cry out boldly against that which *leads* to drunkenness as well as drunkenness itself, and therefore we are called upon to preach total abstinence, and that too on the grounds that 'he that loveth the danger

shall perish in it.' 'And let this be done more especially during such seasons of devotion as retreats and missions. Let them bear in mind the teaching of the Apostle, and earnestly admonish their people that 'drunkards shall not inherit the kingdom of heaven.' Those of their flocks who presumptuously deem themselves above the danger of temptation should be warned that 'he that loveth the danger shall perish in it.' And since the moving force of instruction should be strengthened by the attractive power of good example, the clergy themselves should in this matter be patterns to their flocks, exhibiting in their own conduct living models of the virtue of temperance."

This argument in favor of total abstinence is sufficiently conclusive, but let us hear the Fathers of the Council still further: "Following the footsteps of the Fathers of the previous Councils of Baltimore, and supported by the teaching of the Angelic Doctor (II. II. Quest. 149, Art. 3), we approve and heartily commend the laudable practice of many of the faithful who totally abstain from the use of intoxicating drinks. By this means they combat the vice of drunkenness more effectually than otherwise, whether in themselves by removing its occasion, or in others by exhibiting a splendid example of the virtue of temperance. We gladly proclaim their zeal to be according to knowledge; it has already brought forth abundant fruit of virtue, and gives promises of yet greater results in the future."

CHAPTER V.

TACTICS OF THE SALOON, AND A VOICE FROM ROME.

If any further proof is required, if any words of encouragement are wanted to induce men to practise the beautiful virtue of temperance, the perfection of which is found and emphasized in total abstinence, I can look across the sea to the Eternal City, and there find the one and the other. But while preparing for the voyage, I hear the voices of the silversmiths in these Ephesian cities, in loud denunciation of Paul, by whose persuasion great multitudes have been induced to worship no longer the "great Diana of the Ephesians," whom all Asia and part of America have for a long time worshipped.

And Demetrius and his wife's aunt, who kept a cigar-store and sold beer at the picnics and excursion parties for the benefit of Demetrius, Diana, and the temples of Diana whisper in subdued tones: "Great is Diana of the Ephesians." But I shall narrate the history of the silversmiths correctly. Now when Paul was remaining at Asia there arose no small disturbance about the way of the Lord. "For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen: whom he called together with the workmen of like occupation and said: Sirs, you know that our gain is by this trade, and you see and hear that this

Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made by hands. So that not only this our craft is in danger, . . . but also this temple of great Diana shall be reputed for nothing, yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth. Having heard these thnigs they were full of anger, and cried out, saying: Great is Diana of the Ephesians" (Acts, xix. 24–28).

It is not hard to see the analogy between the rumsellers of our cities and those worthy silversmiths who made no small gain in their manufacture of silver temples for heathen worship. But Demetrius and his craftsmen in the manufacture of silver, even for idolatrous worship, were harmless compared to the traffic in human life and human souls as carried on by Demetrius the liquor-dealer, Demetrius the brewer, and Demetrius the distiller, and the hosts of rum-worshippers who offer in sacrifice at the shrines of Bacchus and Diana their own lives and those of others, and their children and wives, together with their souls. And they cry out daily and at every corner: "Great is the god of Rum, potent is the goddess Beer, and holy is the god of Whiskey!"

"Master, make Paul and the other total-abstinence advocates be silent, and leave us to ply our craft in ease and at pleasure. What does it matter about human life, and souls redeemed at such a cost? It is not our affair. What is the difference if it makes wives widows and children orphans, fathers fiends, and all of them paupers and beggars? —if it breaks the father's heart and leaves the doting

mother childless, the home miserable and wretched, and covers the land with idleness, poverty, disease, and crime." Still they cry aloud, "Great is Diana and the god of drink, old Bacchus, a familiar figure in our midst for a long time! We could not want him! Master, tell your men to be silent." But the Master answers and says: "I say to you, if men are silent on this question, the stones on the street would speak out." "Do not fear, but speak, and hold not thy peace." Excessive amiability may become an infirmity, and "the infirmity of negligence, like other diseases, grows till it ends in chronic senility."

And Paul said: "After I have been there I must see Rome also." And having made these observations, I now must see Rome also on the question of total abstinence, and see is it in accord with the mind of the Holy Father, the aged Pontiff who now fills the Papal chair.

"The Church is the body of Christ; and nowhere are the lineaments of our dearest Lord, His beauty, His persuasiveness, His strange commingling of gladness and of woe, so faithfully expressed as in the head of His Church. Hence it is that the joy of the saints ebbs and flows with the vicissitudes of the Holy See."

In quiet times men love the Vicar of Christ with a loyalty and affection that sovereigns of the earth can never hope to attain. But when clouds gather round the Sacred City; when the coils of diplomacy twist themselves round Peter's throne; when schism, heresy, injustice, and faithless Catholic states league themselves against the Lord's anointed, —then the Irish heart, ever faithful, goes out to him the more in deep feelings of sympathy and love. At home and

abroad, through good and ill, the Irish heart clings to the Sovereign Pontiff with a filial and chivalrous devotion and reverential love which far surpasses that of any other people, the Tyrol alone excepted. It is a sacred gift bestowed on the Irish people by their own sainted apostle. How their blood throbs with an excess of anguish when they hear of the indignities heaped upon the head of the aged man of the Vatican at the present day! How gladly would they protect his gray hairs from insult, and willingly give their lives —as they often did before—in the attempt! I would not grudge him their dear lives if Perugia, Spoleto, or Ancona were to be fought again. I would not grudge even to see them by the side of Prince Edward on the fatal field of Culloden. But, most emphatically, we do grudge to the slums of New York, Brooklyn, and other American and Canadian cities the thousands and tens of thousands, with many of their offspring, of pure Irish souls whom the liquor-dealers have degraded and defiled. Yes, it is a fact, and cannot be denied, that the liquor traffic has crushed out their life-blood and sent many of them to an untimely doom, and trampled out the likeness of their Irish nature, and effaced from their souls the image of their God.

The jails, prisons, hospitals, and lunatic asylums give fearful testimony of their sad fate. And all this is done under the eye of the guardians of the law, almost without one word of protest. What protection is given to the masses by the privileged classes? Is it the protection of the lion for the lamb, or are they "accounted as sheep for the slaughter"?

To enslave the masses by the rum traffic may be a

lucrative trade for the monopolist, the brewer, the distiller, and their numerous bands of hirelings, the rum-sellers, who spread poison abroad like the basilisk.

In the end, however, such slavery will bite society like a snake, and produce nothing but results alike disastrous to Church and State. As each generation struts out upon the stage of life, with a nature vitiated and weakened as the heritage of the past, blood-stained by intemperance and its consequent vices, it shall not be a tower of strength to the State nor a source of consolation to the Church in affliction. Even at present the young generation to a great extent do not distinguish between the faith of their parents and the intemperate habits too often manifested in their individual lives, with this result—that they despise the one and hate the other, or regard the one as synonymous with the other. Many of them, therefore, soon come to regard religion as a mockery; hence the irreligion and infidelity that prevail among many of the youth of America who do not drink.

This, then, I say and testify in the Lord, that henceforward you that walk not as the gentiles walk, in the vanity of their minds, . . . alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. For, professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and they worshipped birds and beasts and creeping things—the creature rather than the Creator. For this cause God delivered them up to the most shameful sins, in dishonoring their own bodies by drink and shame, which

is certain to follow close after it. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient. "And they were filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contentious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy."

The same Apostle continues to tell us that not only are they who do such things worthy of death, but they also that consent to them that do them.

What the future of nations may be, however, we know not; but one thing we do know—that the words of St. Paul are verified in the present generation, and that the drink traffic is mainly instrumental in producing those crimes enumerated by the Apostle, and has alienated from the life of God thousands and tens of thousands, and has made men ignorant and blind of heart; but, like the gentiles, they do profess and maintain that they are the wisest people on earth, while they have become fools, staggering and stammering from the effects of alcoholic potations. They exchange the glory of the incorruptible God for the company of their pot-companions in wickedness and crime, and their only God is the gratification of the appetite in beers and such like intoxicating drinks, till in the end they are filled with all iniquity, malice, etc., as already enumerated.

While we contemplate this sad picture, it is cheering to know—and it fills our hearts as with the voice of music—that everywhere and in every Christian land there are bands

of brave Machabees whose hearts cannot be manned by the captivity of the slave-trade, the liquor-traffic, nor by the voice of the silversmiths. They fearlessly throw themselves between the slave-drivers and their hapless victims, and by means of temperance societies and by every other means, in word and example, they endeavor to save the masses from the rapacity of the monopolist in the liquor-traffic, who employs every device to enslave the masses and, at any cost, make money. To encourage this heroic band of temperance advocates, and to protect all, but especially his own most faithful children, the Irish people, from the evils of drink,—which alone leads them into crime, and alone alienates them from the Church and from the life of God,—a voice comes from distant Rome.

It is the voice of Peter commingled with the voice of Rachael bewailing her lost children through the influence of "intemperance in drink."

"For," exclaims the Sovereign Pontiff, "it is well known to us how deplorable is the injury both to faith and morals that is to be feared from intemperance in drink."

It is the voice of Peter!

"*To Our Venerable Brother, John Ireland, Archbishop of St. Paul.*

"VENERABLE BROTHER: . . . Above all, we have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. For it is well known to us how ruinous, how deplorable, is the injury both to faith and to morals that is to be feared from intemperance in drink. Nor can we sufficiently praise the prelates of the

United States who recently, in the Plenary Council of Baltimore, with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin and a fruitful root of evils, bringing the families of the intemperate into the direst ruin and drawing numberless souls down to everlasting perdition.

"Hence we esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is the proper and truly efficacious remedy for this very great evil; and so much the more strongly will all be induced to put this bridle (that is, total abstinence) upon appetite by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the Word of Life and to mould them to Christian morality, should also and above all walk before them in the practice of virtue.

"Let pastors therefore do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so many calamities with which this vice threatens both Church and State may, by their strenuous efforts, be averted.

"Given at Rome, from St. Peter's, this 27th day of March in the year 1887, the 10th of Our Pontificate.

"LEO XIII., POPE."

This brief of the Sovereign Pontiff requires no comment. It is sufficiently clear, and indorses the doctrine of total abstinence, for which I am endeavoring to contend in these

pages: "Nor can it be at all doubted that total abstinence is the proper and truly efficacious remedy for the very great evil of intemperance."

No one therefore need have any dread of losing the faith or of falling into heresy by the practice of total abstinence. This I have proven from reliable sources in the first chapters of the second part of this work. From equally reliable authority I have proven in the first of this work, and from a scientific point, that total abstinence is quite in keeping with the normal condition of animal life. Men may essay to palliate the appalling devastations of intemperance, and to cover their own retreat or negligence by words of virtuous indignation and adverse criticism; but no veil is sufficiently opaque to cover either the deformity of the one or the shabby subterfuge of the other. In the words of the Archbishop of St. Paul, or almost so, let a man lift up his hands to his God and say that he has done his duty who has not used every means within reach to prevent the spread of intemperance. I know it is comfortable to be on the same side with the strong and the loud-voiced world around us. "The spirit of the age," says Faber, "is forever tainting the minds and hearts of the elect;" yes, even of the elect! If even the elect, then, are tainted by the spirit of the age, have we all not reason to dread this tendency? And the spirit of the age is assuredly an intense desire for alcoholic liquors and a glorification of rum, which directly or indirectly have tainted men's minds and led them away from the Church and from God into the paths of infidelity and crime more than anything else I know? This is especially true in the case of Irishmen, for an Irishman would never commit crime, never neglect

church or his duty to God or the State, never lose the faith, were it not for the spirit of rum. Hence the Holy Father, knowing "how ruinous to faith and morals" is the rum-traffic, and ever mindful of their loyalty to the faith and the purity of the morals of the Irish people, a people pre-eminently Catholic, has had in view these his loyal subjects in a special manner when he issued the brief as given above to his venerable brother John Archbishop of the West, and fearless advocate of total abstinence.

On this question it is apropos, and I shall conclude this chapter by a citation from an address delivered in Chicago by the above-named and ever-to-be-revered prelate: "I wish to address a few more words to those of my hearers for whose ears, as for my own, the name of the Isle of Saints is music and sweet. All that I have said on the evils of intemperance assumes in my mind a peculiar depth of meaning when I view intemperance as among the Irish people. Then more than ever do I feel my heart swelling under feelings of intense hatred and my whole soul bending all its energies in war against alcohol. The true Irish patriot must ever signalize alcohol as the chief enemy of his race: when he is alcohol's subject, whether by yielding to it his own appetite, or by obeying in aught its influence, he is a traitor to his country's best interests.

"Our misfortune in this country—to speak now but of Irishmen in America—is that so often over the doorways of saloons Irish names are inscribed, and too often do Irishmen visit saloons. Thence derive all the ills from which we suffer, and which at times cause us to lower our heads in shame. If there are Irish inmates in jails and almshouses; if Irishmen throng the tenement-house and

the cellar in the impoverished districts of our cities; if more Irishmen do not attain in America the high places in commerce, in statesmanship, in wealth, and in fame to which their strong arm and brilliant mind entitle them—the cause is that they drink.

"If among other races three fourths of the crime and pauperism with which they are debited result from the use of alcohol, I do not fear to say that among Irishmen ninety-five per cent or more would be the correct figure,—so good are the Irish people without liquor, so bad are they with it. Their warm blood cannot endure the stimulant, and with but limited draughts they are more subdued by the demon of intemperance than others who would imbibe larger quantities.

"No people bury beneath the wreck which alcohol produces brighter or more valued virtues. Were we all sober we could challenge for noble gifts of mind and body the admiration of the world; our temporal and social prosperity would be at once assured. The pity—oh, the pity that the great Irish race, amid the wondrous opportunities which America unfolds, should not rise to its full height in the glory of earth and heaven! What are its hopes? The best, if we remember the lesson of Ireland's great benefactor, Rev. Theobald Mathew. What are its hopes? I have none, if we continue to pay tribute to alcohol.

"As we love our race; as we would gain for Irishmen honor from our fellow-citizens of other nationalities; as we would brighten the sky over the old island home itself,—I beg of my Irish hearers to labor with me to hasten the day when no Irishman will keep and no Irishman will patronize a saloon."

CHAPTER VI.

FEARFUL EXTENT OF INTEMPERANCE.

I SHALL now treat of intemperance in an advanced degree—the grand total of habitual sipping. It has been already called in this work the great transformation scene in the pantomime of drink. It is to be seen at all hours by day and by night, and without any admission fee. But before we consider intemperance in this degree, we must see and be convinced that such a monster at all exists amongst mankind, draining society of its very life-blood, and devouring the very souls of men.

"I will ask him [Othello] for my place again: he shall tell me I am a drunkard. Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool" (that is, the semi-drunken moderate drinker), "and presently a beast! Oh, strange!"

That intemperance exists to a most alarming extent in every grade of society is sufficiently attested in every-day life from what is seen and heard; nay more, it has eaten its way into and grown putrid in the very vitals of society. "It has invaded the ranks of youth, and has not paused even in presence of womanhood." Thousands and ten of thousands of youths under the age of twenty, some even under ten, are annually arrested in the large cities of America,

the majority of cases being for drunkenness or for offences rising out of drunkenness; and in this number of arrests many are girls. The home saloons also make many drunken women and girls, and these are seldom arrested. The extent of intemperance in all its ramifications is simply beyond all measure—beyond all conception. Take for instance the city of Brooklyn alone,—"City of Churches," —with its domes, its towers, and tall minarets. In this city alone, I say, in 1887 there were 19,025 arrests for drunkenness, and of these about 4000 were women and girls. Everybody knows that for every drunkard arrested there are perhaps ten or twenty that are never arrested. Each arrest costs the city about ten dollars, but that is not much for the sober and industrious to pay for their wine-bibbing neighbors. Of those arrested 10,077 were laborers, 2402 were housekeepers, 142 saloon-keepers, and 4493 no occupation—loafers, the product of the saloon. The remaining number belong to every conceivable occupation—newsboys 82, schoolboys 207, servants 933, peddlers 560, seamstresses 82, barkeepers 250, policemen 16, schoolgirl 1, tailors 306, waiters 132.

St. Paul saw in prophetic vision this condition of things when he said: "Speak thou the things that become sound doctrine; that the aged men be sober. The aged women in like manner . . . that they may teach the young women to be discreet, chaste, sober."

In the third chapter of the Council of Baltimore we read: "There can be no manner of doubt that the abuse of intoxicating drinks is to be reckoned among the most deplorable evils of this country. This excess is an unceas-

ing stimulant to vice, and a fruitful source of misery; vast numbers of men and entire families are plunged into helpless ruin, and multitudes of souls are by it dragged headlong into eternal perdition. Now because the ravages of this vice extend not a little among Catholics, non-Catholics are much scandalized and a great obstacle is set up against the spread of the true religion. Hence it behooves all Christians to be filled with zeal against this vice, and for the love of God and country to endeavor to root out this pestilential evil." The Fathers of the Council could not speak more plainly, and I trust effectively; but many there are who never heard of such a decree.

On the sad occasion of the fatal disaster at Johnstown, where at least 3500 lives were lost in the rushing flood, it is alleged that the messenger sent down the valley to give the alarm to those in danger got drunk and failed to do his duty. Then Walnut Grove dam broke, and the messenger's one act of intemperance cost 3500 lives.

Some one estimates that getting born costs the people of the United States $225,000,000 annually; getting married, $300,000,000 annually; getting buried, $75,000,000. We might add, that getting drunk costs the people of the United States more than $900,000,000 annually, or over one and one half times as much as getting born, married, and buried put together. In speaking of the Johnstown flood—a sad catastrophe indeed—it is worthy of observation, that of the 95 saloons and liquor-dealers in the flooded district all but six were completely wiped out, and in those remaining the stock was destroyed. "The most shocking scandals that we have to deplore spring from intemper-

ance." Not content with spreading abroad scandal, and harassing the masses at home by diffusion of a concoction consisting of methylated spirit and other destructive compounds, under the guise of fair but misleading names, such as Emerald Whiskey, and Ivy Green, and other polite and even patriotic names, but even Africa must receive the civilizing effects of the science of whiskey- and beer-making upon her dusky sons and daughters, as in the year 1889 eight hundred thousand gallons of whiskey were shipped to Africa from the United States.

This traffic must have a very refining effect upon the hardy natives, and prove to them that modern Christianity is just the thing they want. "At home, statistics show that ten per cent of the annual number of deaths in America are due to alcohol; that fully thirty-five per cent of our insane are so either directly or indirectly from its use; and that seventy-five to ninety per cent of the inmates of our penal and pauper institutions owe their condition to its influence. Besides this, we find that forty-five per cent of the inmates of our asylums for idiots are the offspring of parents addicted to drink" (Dr. W. Parker).

Each liquor-store is surrounded by its little depraved gang of drinkers, on which it depends for its profits. There is always a number of ragged and hungry-looking children, who act as attendants to their parents in "working the growler;" and in time they too soon become hard drinkers and victims of the saloon. Some parents never see anything wrong in sending their children to the saloon.

If we count the number of saloons with their average number of drunkards, we can have some idea of the extent

of drunkenness in each city. Brooklyn has the privilege of possessing about 4000 places where alcoholic drinks are sold; New York about 10,500. If we deduct from the population the women, men, and children who never use beers, ales, or liquors, we find that the average number who patronize the saloon must be only about thirty or thirty-five. These manifestly drink to excess, otherwise the saloon business could not thrive as it does. There must, therefore, be a vast amount of drunkenness in the United States, if we are to judge from the number of liquor-stores. "There is no exaggeration when we say that through the United States 6,000,000 in the population frequent saloons and indulge to excess in alcoholic drinks" (Archbishop Ireland). The saloon-keeper calculates his profits on the number and quality of families in the block. He has regard to the quality even more than the quantity; and he therefore views with secret delight the absorbing capacity of those who can guzzle a great number of cans of beer and glasses of whiskey in the day. He looks with jealous eye on his little rookery of drunkards. They are the work of his hands—the creation of his beer-barrel. Under the goading fangs of the alcoholic lash they are driven, "like dumb, driven cattle," to their final and awful doom—to fill the drunkard's grave. If things are moving slowly around the saloon (perhaps a few have taken the pledge) the saloon-keeper, whose only idea is to make money, organizes a great treat—"a roper"—by treating himself or giving a tip to some faithful client of the saloon to do so. Then, with a sickly smile and a shake of a clammy hand, the poor weak man yields to the invitation:

it is "come into my parlor, says the spider to the fly." It is thus the poor man is induced to squander and give to the liquor-dealer what belongs to his wife and poor children, till in the end he willingly barters not only the hopes and happiness of home and family, but he even barters his soul for that vile thing which has deprived and robbed him of everything in life. Of the herd of dumb, driven cattle that ornament the halls of the police-courts, as we have said, Brooklyn foots up about 19,000 souls arrested for intoxication,—thanks to the generosity of its liquor-dealers, and to the silly, unthinking creatures who hire themselves to the service of the saloon. Of these about 4000 are females.

> " From 'gay' saloons they come, where cheats conspire,
> Where shameless women show themselves for hire;—
> The Circes of the Attic, daubed with paint
> To hide their physical and moral taint.
> Where young men dance and laugh on Ruin's brink;
> And ribald songs are stimulants to drink."

In New York City, with a population of 1,500,000, the total number of arrests for intoxication in 1889 amounted to 29,234. In this number 8981 were females. They, too, came from gay saloons, or were perhaps on the road leading to them. At all events the Empire City must owe a deep debt of gratitude to its 10,500 drink-shops, that produce such a plentiful harvest of intoxication and crime in one year; and it is a glorious testimony to the efficiency of the civil guardians of the city, if it should not reflect great credit on civic government. What does the Fassett Committee think?

London, with a population of about 5,000,000, has only 14,000 drink-shops, with 20,000 arrests, if statistics be correct, as given by Booth. If such is the case, our American cities are quite in advance of our European cities in this matter of drink, drunkenness, arrests, and crime. Be that as it may, I only mention it as it caught my eye in passing, and I know that evidence from statistics is not always correct. Alas! from our own observation alone, not to speak of newspaper reports and other sources of information, we have abundant evidence of the existence of intemperance, and that, too, to an extent far beyond anything we can understand. In a few years how many I have seen dying from the effects of drink! It is painful to think of it. It was a torture to see it. I will not afflict you, dear reader, by narrating what I saw or how I felt. I could not even do so. There was a rolling of the eyes and gnashing of teeth, the rage of the demon, the mutterings of the insane, and the wild despair of the maniac. There were women as well as men, and not a few very young—some mere girls and boys. Indeed, I saw more women than men die in this horrible condition. In one house I saw three old women die in drink; in another, one; in another, two; and so on, till the number reaches a high figure. Some of these died in terrible agony, some in delirium, and others suffered terrible pain from alcoholic thirst. These latter kept asking, while able to speak, for a drink, drink—a big drink. But no quantity of drink could allay that devouring thirst produced by the habitual use of intoxicants, till death put an end to their thirst, and they went to meet their God and give an account of their

lives with tongues red-hot and burning, not with the blood of the Lamb, but with the dregs of the cup that led them to their final perdition.

In the great bulk of mankind who thus end their lives, if not by suicide or some other tragic ending, the number that come under my personal observation is comparatively small. Hospital records, newspaper reports, accidents, sudden deaths, murders and suicides, together with the enormous oceans of distilled liquors, beers, ales, and other intoxicants, afford fearful testimony of the devastations and disasters daily occurring in the world by the rum element.

Mr. J. R. Young of the *Evening Star* gives expression as to his experience on the rum question. He says: "I have seen in a quarter of a century many splendid fellows fall by the wayside, vanish from existence, the victims of the cursed habit of drink. I have seen rich men become poor; men of fine intellect become inmates of the insane asylum; refined and accomplished men reduced to wearing rags, taken to the police-court, and sent to the workhouse,—all arising from the liquor habit. I have seen drink turn men of genial and sunny temperaments into being brutes of the worst order. I have seen refined and sensitive women —driven to the last extremity of poverty, brought on them by the liquor habit of their husbands—compelled to go out into the world to ask aid for themselves and children." Almost daily the papers report a number of murders, suicides, and bar-room disasters.

In the record of a day, for instance, we are told that a young man, while mad from drink, cut his aunt's throat while she also was drunk. This happened a few days ago

in New York. The same issue of the paper reports that in the neighborhood of Pittsburg no fewer than four weddings were prevented by the non-appearance of the bridegrooms-elect. They were drunk, and the ceremony could not take place. A girl aged twelve years was arrested in Second Avenue, New York, for being a habitual drunkard. Two weeks before the child's mother died, and since then the girl and her father were constantly drunk. The proprietor of a large bakery on Tenth Avenue, New York, came home under the influence of drink, and next day hung himself in a fit of despondency brought on by drink. At Carlisle, Pa., four young men got a lot of whiskey and drank it, from the effects of which one young man seventeen years old died, and another of the party got so badly frozen that both legs had to be amputed. A boy of eleven years old got drunk on Ninth Avenue, New York, and was arrested. On the same day, in Eleventh Street, New York, a mother and daughter sixteen years old got drunk and noisy, and the pair were arrested. The police of the Eleventh Precinct found the mother stretched on a mattress, and her daughter lying like one dead on the floor. Empty bottles were scattered about the room, and everything was filthy. The mother was sent to the Island for three months and the daughter to the Catholic Protectory. At Stamford, a saloon-keeper, Thomas ——, shot Thomas —— in a drunken row. Two bullets took effect in the man's head, with fatal results. In Berlin, during the month of January, 1889, there were seventy-five suicides —fifty-three men, twelve women, seven girls between sixteen and eighteen, and three children under ten years.

The most casual observer cannot fail to be struck by the alarming increase of crime, in the way of suicides and secret crimes too wicked to mention, most of which may be traced to the effects of early intemperance. Everywhere you turn, especially in large cities, you meet the withered hand of beggary as well as the white lips of famine, where crimes the most horrible of every kind, misery and want, stalk through the land; and our brightest boys and manliest men are damned forever, and womanhood degraded and girls debauched by the curse of intemperance.

The gross government revenue from alcoholic liquors in 1890 in England was £29,265,000. Mr. Goschen said that the figures showed a universal rush to the beer-barrel, the spirit-bottle, and wine-decanter. Everybody seemed bent on toasting the national prosperity and increasing the revenue. It was a circumstance that must be deplored. In the year 1888 the number of drams taken reached 245,000,000; in 1889, 275,000,000. It was an extraordinary historical fact that in the years 1875 and '76—the greatest drinking years on record—there was precisely the same rush to the bottle and beer-barrel. Increased prosperity, he said, therefore meant a greater increase in the consumption of alcoholic drinks.

Bishop Benson has said that drink was making the people what they never were before—*cruel and inhuman, and that these "cursed spirituous liquors," such as beer, rum, and other such drinks, had changed the very nature of the people.*

Sir Matthew Hale, the great English judge, declared that "four crimes out of five were the issue of drink." It

is well remembered still by those who were present and felt the thrill that passed through the House of Commons when England's prime minister, Mr. Gladstone, stood at the table and said that drink had produced evils more deadly, because more continuous, than those caused to mankind by the great historic scourges of war, famine, and pestilence combined. It was a quotation from Charles Buxton, M.P., and Mr. Gladstone indorsed it with right good-will, and still abides by it. Some think he might have done more to lessen the evil of drink, but at least he has given expression to this tremendous sentence, "so fatally true, so awfully descriptive, so overwhelming a justification for all we have done and said, nay, so smiting a reproof to us all that we have done and said so little.

"For just think on the meaning of these words. War,—you know by remote experience in the United States what war is,—its agonies, its horrors, its crimes, its widowed homes, its orphaned children, its ghastly wounds." Youths with their young lives cut off, alas too soon!—"brave men with their life-blood slowly ebbing from their veins in the chill moonlight on the crimson turf." Famine—we know that where that meagre spectre stalks in cities it turns men into wild beasts, and makes the mother's eye cruel to her infant at the breast. Pestilence, we know, turns the people of cities into poltroons: how men fly from it in thousands in panic-stricken cowardice; how it destroys industry; how it snatches the last consolation from the living, and a hallowed grave from the dead. And, I ask, "Is there a vice called drunkenness, a preventable vice in our midst, that produces greater destruction to mankind and causes

evils deadlier, because more continuous, than the three great scourges of mankind—war, famine, and pestilence—combined?"

"And are we to be cold, indifferent, so selfishly at ease, as to make no serious, no united effort, to at least lessen if not put an end to this wide-wasting plague? War—if in time of war a man deserves a civic crown who saves the life of a single citizen; famine—if he be a benefactor of the race who makes two corn-ears grow where but one grew before; pestilence—if one of the noblest acts of history is that of a man who stood between the living and the dead, and the plague was stayed;" if in time of war blessed are the peace-makers, if in days of famine it be noble to feed the hungry, if in the visitation of a plague it is divine to heal the sick,—then surely, in face of such an evil as drunkenness, which stalks abroad throughout the land—an evil more deadly in its effects, because more continuous than war, famine, and pestilence combined, "we must be at the last gasp of national honor, in the last paralysis of national selfishness, if there be not amongst us enough salt of morality, enough fire of courage, enough passion of enthusiasm, to grapple with this intolerable curse."

CHAPTER VII.

DRUNKENNESS.

It is clear from the little we have said that such a crime as drunkenness does exist among mankind, and that too, as we have said, to an extent quite alarming. I did not stop to narrate but a very few instances of the horrible results of intemperance which came under my observation in the course of my missionary life: and the reason is, dear reader, I did not wish to wring your heart with scenes of sorrow as mine has often been. If I did, I could indeed say:

> "Come, sit you down,
> And I will wring your heart: for so I shall
> If it be made of penetrable stuff,
> If damned custom have not brazed it so
> That it is proof and bulwark against sense."

We shall now consider what drunkenness is in itself and in its results. From the woes and penalties pronounced against the sin in Holy Writ, it must be obvious to all that it is a mortal sin of the first magnitude. Drunkenness is therefore one of those master crimes denounced in Revelation, and enumerated among the vices that will burn men in the lake of unquenchable fire.

Now the works of the flesh are manifest, which are, fornication, . . . murders, drunkenness, revelings, and such

like, of the which I foretell you . . . that they who do such things shall not obtain the kingdom of God" (Galat. v.).

"Awake, ye that are drunk, and weep, and mourn, all ye that take delight in drinking sweet wine" (Joel i.).

"Woe to the crown of pride, to the drunkards of Ephraim, . . . staggering with wine. . . . The crown of pride of the drunkards of Ephraim shall be trodden under feet. . . . But these have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness, . . . they have not known Him that seeth: they have been ignorant of judgment" (Isaias xxviii.).

"Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine. Woe to you that are mighty to drink wine, and stout men at drunkenness" (Id. v.).

"Let us walk honestly as in the day, not in rioting and drunkenness" (Rom. xiii.).

"But now I have written to you not to keep company, if a man that is called a brother be . . . a drunkard: . . . with such a one not so much as to eat" (1 Cor. v.).

"Wine deceiveth him that drinketh. . . .

"Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk" (Habacuc ii.).

"Challenge not them that love wine, for wine hath destroyed very many. Wine drunken with excess raiseth quarrels, and wrath, and many ruins. Wine drunken with excess is bitterness of soul. The heat of drunkenness is the stumbling-block of the fool, lessening strength, and causing wounds" (Eccl. xxx., *passim*).

"By surfeiting many have perished: but he that is temperate shall prolong life" (Id. xxxvii.).

"Fornication, and wine, and drunkenness take away the understanding" (Osee iv.).

"We are not of the night, nor of darkness. Therefore . . . let us watch and be sober: for they who sleep, sleep in the night; and they who are drunk, are drunk in the night. Let us who are of the day be sober" (1 Thess. v.).

"And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of life, and that day come upon you suddenly" (St. Luke, xxi, 34).

"Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour" (1 Pet. v.).

These beautiful quotations culled from the Book of Life require no comment. They cannot fail to inspire the soul with a deep horror for this vice of intemperance, and feed the mind with a love for the virtue of temperance as embodied in the practice of total abstinence; above all, how we, the children of light, "who are of the day," should walk before God and be perfect at least on this question.

From the quotations of Scripture as given above, one can see the woes, destructive woes, that are pronounced upon the unfortunate head of the drunkard. Woe to the drunkards of Ephraim; woe to you that are mighty to drink wine; woe to you that in the morning rise to follow drunkenness; and woe to the man that makes his friend drunk by word or example. And, lastly, St. Paul writes and warns us not to keep company with a brother if that

man be a drunkard: with such a one not so much as to eat. And the prophet Osee tells us that sins of impurity and drunkenness, which commonly go hand in hand, take away the understanding.

We all know that reason is the governess of the human soul and the patroness of every virtue. This lofty endowment of the mind is robbed of its authority by the influence of intoxicants. All the noble and distinguished qualities of man are destroyed during the prevalence of this intoxicating draught; and the lawless passions are excited and accelerated by it, because they cease then to be under the guidance and control of reason and religion.

This sin of intemperance effaces from the soul the image and beauty of God.

Of all miseries the bondage of intemperance is the most miserable. It is such a ruin that no other ruin is like to it. It troubles all the peace of life. It turns sunshine into darkness. It embitters all pleasant fountains, and poisons the very blessings of God which should have been for our healing. It doubles the burdens of life, which are heavy enough already. It makes death a terror and a torture, and the eternity beyond the grave an intolerable blackness; for the drunkard shall not possess the kingdom of God. What must the drunkard's life be? It is a living hell. What must his death be? It shall be like his life—miserable. Without sorrow or repentance there is no pardon for his sins. "Wine deceiveth." There is a peculiar deception in the drink of America. The drunkard, I have observed above all in America, appears to labor under this delusion even in sober intervals, so that he imagines himself

never drunk, while it is apparent to all that the contrary is often the case. How, then, can he have sorrow for his sin? and if not, whence the pardon? It is easy to see how it happens that the drunkard shall not possess the kingdom of God. What must be a death in drink? What the irrevocable eternity of unretracted sin? His is the sin of final impenitence—a sin against the Holy Ghost, which is neither forgiven on earth nor in heaven, because of the want of sorrow; for we all know that there is no sin so great but can be forgiven in the tribunal of penance with the proper dispositions. But so great is the infatuation produced in the individual by the practice of drinking, that the confirmed alcoholic is lost to all sense of truth, justice, or charity. His soul has lost the beauty of God, and he puts on instead the ugly garb of the demon of lies—injustice and want of charity. "He defames benevolence, hates love, scorns virtue, and slanders innocence." He involves others in his misery. He requires that the happiness of others be offered, as it were, in sacrifice to the gratification of his bestial appetite. From being the most glorious creature of God on earth, made after His own image and likeness, walking erect and master of creation, he becomes degraded below the level of the beast. The Christian is transformed into a demon, the rational being into a driveling idiot.

No, there is not in all nature anything half so vile, so brutal, so disgusting, as the filthy drunkard, from whose obscene and blasphemous mouth the fumes of the bottomless pit seem to issue forth. Or perhaps, what is still worse, when he rushes from the grog-shop or saloon half-drunk, with the eyes of a maniac and the fury of a wolf, with

palsied hands and tottering limbs and bloated cheeks, he is surely more dangerous than the mid-day devil himself. He is ripe for all kinds of mischief. There is no weapon so deadly which he will not use, no deed so vile that he will not perpetrate, no language so beastly with which he will not pollute the pure air of heaven.

Drunkenness may be justly styled the beast with seven heads and ten horns. The seven heads are the specific or aggravating circumstances that surround this vice. The ten horns are the ten separate ways by which the Ten Commandments of God are violated by this one act.

It violates the first by making this vile habit more the object of his love than the true God we are bound to adore and love. Because once a man is addicted to drink he prefers it to God. He makes a god of his appetite and glories in his shame. He prefers the glory of corruptible rum to the "glory of the incorruptible God." The person given to intemperance makes rum, beer, and all intoxicants the false deity of his love, and the worship of the true God is postponed to the worship of this idol. As a proof of rum-worship, dear reader, just observe the thousands and tens of thousands who never go to church on Sunday, but at home or in the saloon they bend their knee in silent worship before the golden calf—rum, beer, and whiskey.

The Second Commandment is violated by the numerous oaths, curses, vows, and blasphemies uttered by the drunkard while under the influence of the god of rum and beer. He curses God and despises heaven. He dishonors God by false, rash, and unnecessary oaths, maledictions, and curses on himself and on others.

There is no vice which furnishes so many occasions of profaning the Lord's Day as intemperance. The very house of God is not unfrequently profaned and the filth of the drunkard spread around, to the nausea of those who are obliged to be present at divine service. But it is on a Sunday evening when this abomination stands in the holy place and manifests itself in its worst form,—when people come on the occasion of baptisms, for instance, drunk, and only fit for the police cell: but, as a rule, the drunkard does not go to church. His church is the saloon, and the drink therein his God. He is sick on Sunday, or has a black eye or sore bones from the effects of Saturday night's debauch. He has no relish for the things of God, no taste for prayer, no desire to assist at Mass, no piety for approaching the Sacraments. His religion, his acts of faith, hope, and charity, are his beer, his wine, and his whiskey. Verily, his Sunday is the very reverse of what is holy, with the result that while the saloons have crowds of worshippers and do a rushing trade on Sundays, the churches are comparatively empty.

The sin of intemperance begets in young people disobedience to their parents, and dries up in the heart all feelings of respect and filial love; so that in time the young man becomes harsh and even cruel to his aged parents, and treats them at times with blows and scorn, and sometimes even takes away their lives; for then he can sell all and squander everything and satisfy the demands of the liquor-dealer and his own beastly passions. Often do the papers report instances of this kind; but St. Augustine relates that "a luxurious young man came home one day drunk. His

loving sister gently admonished him, with a view to his improvement. This so irritated the brute that he seized a knife and plunged it into her pure and tender heart. He then killed his own father, who, at the agonizing cries of his unfortunate child, came to her rescue." Assuredly the Fourth Commandment is violated a thousand times daily by the action of the rum element in the family. "It aids the child to grind the parricidal axe." How many broils has this sin created in families!

The Fifth Commandment by this sin is violated every day—by quarrels, contentions, riots, and murders of the most shocking kind. In their midnight orgies, maddened by drink, they kill and maim each other; or, if not, next day in fits of despair they take away their own lives. Moreover, the drunkard and wine-bibber, as I have shown in the first part of this work, impairs his health, brings on dreadful diseases, which gradually put an end to his existence. Sixty thousand human beings die every year from drink, and the drunkard's grave is a loathsome one, and the drunkard's death is the worst of all. Sixty thousand more, reeling and cursing, are rushing on to the same frightful end—the final doom that awaits the drunkard.

The Sixth Commandment is transgressed by intemperance. "Wine is a luxurious thing, and drunkenness riotous" (Prov. xx. 1). "In wine is luxury," says St. Paul (Eph. v. 18). Intemperance fires the brain with its maddening fury, dethrones reason, and suppresses every noble sentiment of the human heart, and leaves a man—if man he may be called—a human fiend. It burns up man and consumes woman by the violent excitement of

the baser passions. Under its influence all restraints of religion, conscience, and modesty are removed, and a lower nature and baser passions assert themselves. Hence a man addicted to drink and so brutalized cannot be chaste. It poisons the most sacred fountains of society, destroys conjugal affection, and drives thousands into the divorce courts. It taints the young heart and robs it of its youthful innocence, and gives to the city dives their impure population, which, were it not for drink, would have been as chaste and as white as the waxy tea-rose. "Those who delight in wine and drunkenness" cannot but be impure. "The heat of drunkenness is the stumbling-block of the fool, and raiseth quarrels and wrath and many ruins;" but in the ruins of holy purity it builds its darksome abode and reigns there.

In the beer-can there is corruption of heart. "Blessed are the clean of heart, for they shall see God." The beer-can and drinking habits of America have robbed the child and sometimes the parents of this blessed cleanness of heart, and the reverse may be said of them: "Accursed be the intemperate, for they have no cleanness of heart, and shall not see God." How many unfortunate wretches have been cast on the world, a scandal to womanhood, inmates of prisons and other such places even worse,—vagrant outcasts who, were it not for the beer-can in youth, would have been the ornament of society and the delight of their homes! How many of such a class inhabit these cities,—the polluted fountains of society,—but polluted in the first instances by the action of rum alone! Hence the Sixth Commandment is transgressed and perhaps some thousands

of times daily violated by impure words, thoughts, and actions, in one drunken spree, which so many are willing to condone or regard as a slight fault.

The Seventh is also broken by intemperance. The youth steals from the parents, or the parents spend in drink what belongs to the family, or the mother steals from the husband to buy drink. More than 200,000 children are annually deprived of home, food, and clothing because their parents were drunkards. They are thrown a burden on society, on the hard-working, honest, and industrious portions of mankind, because, as the Bishop of Providence says, rum killed their parents. Truly rum is a most efficient agent in making children orphans, and a great many people dishonest. Theft is committed every day to get money to buy drink. Honest people are plundered that the liquor-dealer may minister to the vile appetite of the drunkard. Every year the poor are becoming poorer and the rich richer by reason of this rum-traffic, or, to speak more correctly, by reason of the rum-monopoly, which appears to gobble up everything. There is much more money expended annually in the United States for drink alone than for bread and meat combined. For drink every year there is an expenditure of about $900,000,000, while for bread and meat combined the amount is only about $800,000,000. There are different ways of stealing. Extortion is the worst kind of theft. It is a kind of robbery. To deprive the poor of the very necessaries of life is the worst kind of theft. In the liquor traffic there is deprivation and oppression of the poor, and by it a great part of the human race is enslaved; and the monopolist or tax-master

is become rich, and will soon perhaps ask us to make bricks without straw. "Thou shalt not steal," however.

The Eighth Commandment, like the others, is broken by the vice of intemperance, because false witness is borne by thousands in the course of this vice: thousands of innocent persons have been tarnished and their fair character blasted by reason of this diabolic crime and its slanderous votaries. Numberless false witnesses are made, false accusations leveled, and groundless suspicions entertained and whispered abroad through gossip circles, while the cup is passing around. "It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions, and endangers our government."

The Ninth and Tenth Commandments are also transgressed, as is shown in the sixth and seventh.

The monster crime of intemperance, then, is like the beast with seven heads and ten horns, "and full of names of blasphemy," and as this crime is usually associated with sins of the flesh, the woman in the Vision is described as seated on a beast and holding in her hand a golden cup filled with the wine of her impurities, by which people are enticed into habits of intemperance and impurity.

The liquor-store windows furnish similar enticements. There are cups of gold, and women "seated on scarlet-colored beasts," music and song; and the saloon is "gilt with gold."

Mirrors light up the halls of the gay saloon, and were men not blinded by the fumes of the cup, they could not but see reflected therein their own hideous deformity as they pass to and fro to partake of the maddening bowl.

There is "free lunch and hot," beer and whiskies of "emerald green," and "Irish whiskey ten cents the bottle."

The great Babylon of old fell, however, and became the home of every unclean and hateful bird and beast: "Because nations and men drank of the wine of her fornication, and merchants became rich by the power of her delicacies." In the modern Babylons, too, our cities and towns, the merchants in wines, beers, and whiskies, the liquor-dealers, brewers, and distillers, have grown rich on the ruins of innocence by reason of their merchandise.

"Go out from her," says a voice from heaven, "that you receive not of her plagues;" and what plague on earth is equal to the drink plague of our cities? "For her sins have reached unto heaven; . . . in the cup wherein she has mingled, mingle ye double unto her. As much as she hath gloried herself and lived in delicacies, so much torment and sorrow give ye to her; because she said, . . . 'I sit a queen and am no widow, and sorrow I shall not see., Therefore shall her plagues come in one day, death and famine. And the merchants of the earth shall mourn over her, for no man shall buy their merchandise any more—merchandise of wine, and slaves, and *souls of men.*" It is not hard to see the analogy or likeness in the merchants and merchandise of modern cities as compared to the cities of old. They all appear to have dealt in wine, in slaves, and in souls of men, and nations, and men appear deceived and infatuated by their luxuries and enchantments. "Wine deceiveth." And they all grew rich, too, by the power of their delicacies. But remember the warning voice: "Go out from her, my people, that you receive not of her plagues."

CHAPTER VIII.

BEER-DRINKING.

"A PROSPEROUS iniquity is the most unprofitable condition in the world." The drink system is a prosperous iniquity. "I do not believe," said Burke, "that any good constitution of government or freedom can find it necessary to drive any part of their people to a permanent slavery." Yet it cannot be denied but that the present drink system has overcome and enslaved millions. "If I thought," said Daniel Webster, "that there was a stain upon the remotest hem of the garment of my country, I would devote my utmost labors to wipe it off." This should be the duty of the true patriot as well as the Christian. This is what, in a small measure, I have striven to do, according to my humble capacity. For it is clear, from what has been said, that there is a stain not only upon the hem, but that the white robes themselves of America, as well as that of other nations, are stained with the deepest dye of intemperance—a stain deep and crimson, and dug deep into the multitudinous lives over which she rules.

I find beer-drinking to be one of the great causes of the spread of intemperance in America.

"Our German emigrants have done a great injury to our country by bringing with them their beer-drinking

habits, and by establishing breweries and increasing the number of saloons. Give the boy or girl or young man beer, and you very frequently develop an appetite which will not be satisfied even with excessive quantities of beer if stronger intoxicants can be had. Consequently, the more beer that is drunk in a community, the greater will be the quantity of distilled liquors which will be drunk, if they can be readily obtained. Look at the results of beer-drinking in the cities of America, as well as in Germany!"

It is an admitted fact that drunkenness has increased in America during the past ten years in proportion to the increase in the production of beer.

There is a widespread error in regard to the use of beer, and we must endeavor to teach the people the true value of it. I shall quote from the *Mining and Scientific Press:* "The belief that beer is a healthy drink is constantly urged upon us by the manufacturers and lovers of this beverage, and *physicians aid the spread of this delusion in many ways.* It is not often that an unprejudiced person makes a careful study of the subject, to see whether beer is really wholesome or not; and so it is a pleasure for temperance advocates to hear from a man who has done so. That man is Colonel Green, President of the Connecticut Life Insurance Company. He says:

"'In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and those of their friends and physicians, were temperate, but were habitual users of beer. When the observation began they were, upon the average, something

under middle age, and they were of course selected lives. For two or three years there was nothing very remarkable to be noted among the group. Presently death began to strike it, and, until it had dwindled to a fraction of its original proportions, the mortality in it was astounding in extent and still more remarkable in the manifest identity of cause and mode. There was no mistaking it. The history was almost invariable: robust apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease, with, almost invariably, typhoid symtoms, was in violent action, and ten days or less ended it. It was as if the system had kept fair outside, while within it was eaten to a shell, and at first touch of disease there was utter collapse; every fibre was poisoned and weak. And this, in its main features,—varying, of course, in degree,—has been my observation in beer-drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at last.'"

This testimony is very strong; and we call special attention to the fact that a fair, ruddy outside is not always an indication of health, and also to the fact, that so far, the figures of insurance companies go to show that the total abstainers are likely to live longer than even the moderate drinker.

"It is our observation," says the *Scientific American*, "that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers."

Beer-drinking is like a wreck on a coral reef—the danger is not perceptible. In the newspapers of February 3d five suicides are reported, and "the unhappy victims appear to have had the pernicious habit of drinking beer."

Germany is a great beer-drinking country, and I have already stated that in one month in Berlin seventy-five suicides were committed.

We must infer, therefore, from these facts, and from the fact that the crime of suicide is so common in America and in other beer-drinking countries, that the beer-drinking habit produces on the mind a decided suicidal tendency. As to its effects on the body, we have again ample testimony.

Not long ago Mr. D. R. Lake, of the *Toledo Blade*, interviewed ten of the principal physicians of that city on the effects of beer-drinking. This is some of the testimony:

Dr. Bergin, of thirty-five years' practice, said: "It kills quicker than any other liquor. Pneumonia, pleurisy, fever, etc., have a first mortgage on the beer-drinker."

Dr. S. S. Thorne: "In regard to surgical operations, every physician dreads to have anything to do with the beer-drinker. It is dangerous for a beer-drinker to even cut his finger."

Dr. M. H. Parmalee: "Beer is worse than whiskey, the hops contained in the beer producing congestion of the liver, dyspepsia, and kindred diseases. Habitual beer-drinkers seem to have no constitutional power to resist disease."

Dr. W. T. Rednoir: "Beer-drinkers are very liable to die of pneumonia; and when a confirmed beer-drinker takes pneumonia he dies."

Dr. S. S. Lungren: "Every part of the confirmed beer-drinker becomes loaded down with morbid and poisonous matter, and every part will soon fall into ruin and decay."

Dr. T. J. Woods: "Lager-beer, if used at all, should be used as a medicine,—as ipecac, quinine, rhubarb, and strychnine."

Dr. C. A. Kirkley: "There is no more fruitful source of Bright's disease than beer-drinking. The evil effects are not confined to the consumers of the beverage, but are transmitted to their offspring."

Dr. C. Chapman: "I regard beer as harmful as ardent spirits, brandy, and whiskey, as it produces fatty degeneration of the heart, liver, and kidneys."

Dr. G. A. Cullamore: "Beer-drinking produces a morbid effect on the heart, lungs, stomach, liver, and kidneys. The brain is kept in hyperæmic condition, which prevents normal cerebration, or the accurate use of the mental faculties."

It has been often said that beer-drinking diminishes the drinking of more ardent spirits. Just the very contrary appears to be the case. In the past ten years the production of beer in America has been doubled, and in the same proportion has the consumption of ardent spirits and intemperance increased, or nearly so. The same thing may be said of Germany.

There is, above all, one fact, and that, too, a sad one, and worthy of special attention. It is, that the beer-drinking custom is a most fruitful source of intemperance among the women of America, young and old.

"Out of an examination of 204 inebriate women, I have found that 128 began their drinking by the use of beer; 37 by drinking whiskey (as punch at first, usually); 20 began with wine; 8 with gin; and 11 could not remember what beverage was first used. These—young mill and shop girls largely—began by going to some so-called refreshment saloon with their friends, and the "beginner" usually began by sipping a little tonic made of hops, sugar, and water, charged with carbonic-acid gas, and colored with brown sugar. Beer soon followed, and soon rioting. Other kinds of intoxicants followed that again; recklessness and crime; and what was an innocent, foolish girl yesterday is to-day a branded criminal. And all for a glass of beer! Beer was also the beverage which older inebriate women used to entice the younger ones to drink. A call upon one of these old sots was the signal for the pitcher of beer to be sent for, and a little coaxing and urging would result in the first fatal glass being indulged in. Beer is the trap which the drunkard-maker sets for the feet of the unwary; and he usually makes sure of his prey because of it. A glass of raw whiskey would have presented but slight attraction to these over-worked, half-fed girls, had it been offered them at first. But after that sleeping devil, the appetite for intoxicants, had been aroused by beer, it became altogether a different matter, and at last in many cases chloroform or peppermint-oil was added to the drink of these maddened creatures, so furious had the appetite become for something stronger.

"It may be of interest to note that out of 204 inebriate women, 126 had been guilty of other crimes; and yet in

but 16 cases did the first commitment of a crime antedate the habit of drinking.

"One hundred and thirty-two were committed to prison for drunkenness, 56 for offences against chastity and public order, and 16 for crimes against property. Their ages, when last committed, averaged 30½ years. Sixty-five were between 30 and 40 years of age, 49 between 25 and 31 years of age, 34 between 20 and 26 years, 30 between 15 and 21 years of age. The remainder were over 41 years of age. Many of the older ones could not tell how many sentences they had received, showing the absolute uselessness of punishing those poor creatures while the temptations are left in their way.

"To show the effect upon the children of intemperate parentage I collected the following: Of 111 inebriate mothers, thirty-three of whom had inebriate husbands, 408 children were born. Of these 227 perished in infancy and early childhood, and of the survivors many are doomed evidently to an early death. In many cases the death of these children was directly due to the inebriety of their parents, as cold, deprivation, etc. Ages: Twenty-seven of the 204 women began to drink intoxicants before they were 10 years of age; eleven between the ages of 9 and 15; seventy-four between 14 and 21; thirty-seven between 20 and 26; thirty-three between 25 and 31; nineteen between 30 and 41; three between 40 and 51. Average age 18½ years.

"More than one half had formed habits of intemperance before they were 21 years of age, and more than one third at the giddy age of from 15 to 20 inclusive. One hundred

and thirty-two began to drink socially and with female friends"—(L. M. Hall, M.D.).

The figures as given above are startling, but show exactly how intemperance is quietly introduced, as if by stealth, among the young and unsuspecting, and that beer is the main instrument by which young people are ensnared.

Dr. Ellis tells us that physicians are much to be blamed also for the habits of intemperance among ladies: "For," he says, "some physicians get into the habit of giving beer and other intoxicants under certain circumstances by way of routine, so that they really do not know how much better their patients would get along without them. Beer and other intoxicants not only give no strength, but they exhaust patients, and often prevent them from gaining the strength that they would otherwise gain if these things were let alone. There is no better way to keep a delicate, nervous woman always sick, debilitated, and sending for the doctor, than to give her beer, wine, and other stimulating drinks and bitters that contain alcohol. Like opium, they palliate the symptoms which they cause, and the patient soon feels that she cannot do without them."

Again, a very common error exists in the case of parents and others sending children to the saloon for beer. There are few acts more reprehensible. The atmosphere of the saloon is pregnant with evils, the air is fœtid, and breeds moral decay. No good mother would send her child to the saloon. Do these little ones see or hear anything that is good in the liquor-store? On the contrary, there they will meet with everything that is bad; and many parents could testify to this fact from their own experience, and

point to the saloon as the cause of their first errors. Nothing but drink and an appetite for more can induce parents to send their children to the place where innocence is blighted, and the first step taken towards intemperance; for, as everybody knows, the child along the street and in the hallways begins to sip and taste till the appetite for intoxicants is aroused, as above described.

In every city of any size there are hundreds of dens that cater especially to boys, teaching them not only the beer habit, but showing them the way to the pawnbroker's, where goods stolen from parents and others may be converted into money to pay the saloon-keeper's bills. The debauching of boys is just as much a part of the business as selling beer to the workmen. It is also a part of the horrible trade. There is therefore a wholesale debauching of the youth of the country; the safety of every family in the land is at stake. There is not a home in city or country that is not threatened, there is not a child in its mother's arms to-day that has not this snare laid for it, this danger to avoid, or fall a victim of beer and rum, with the consequences of moral and physical ruin.

With such issues before the country and society what effort is made by the State and responsible parties to lessen or arrest this vastly growing evil? "They are taking care not to hurt the feelings of the jackals and the buzzards that roost on the shelves of the grog-shops and hoot above the dead."

CHAPTER IX.

OUR EMIGRANTS.

My aim and object in this chapter shall be to instruct the immigrant and those intending to come to America in the dangers that await them in the new country, so that, being thus warned, young men and women may be enabled to guard against these evils and allurements, to which they have not hitherto been accustomed.

Emigration itself is a thing vastly to be deplored. The depopulation of a great nation, as in the case of Ireland, a Christian land drained of its life-blood—its youths and maidens, is not "a consummation devoutly to be wished."

This condition of things still exists, the tide of emigration flows on, diminished in volume it is true as far as regards Ireland at least, but still sufficient to cause alarm for the country at home, and to awake in our breasts a deep sense of duty as to the protection of those who come to our shores.

New York is the great gate through which vast crowds of emigrants enter the New World. In the year 1889 426,738 left Europe. Of this number 335,553 landed at New York. In this volume of emigration Ireland sent 60,000; and while I have no less concern for the others, I wish in a special manner to protect and save these 60,000 souls from the demoralizing influence of a strange land. We are bound by a thousand ties of kindred, nationhood, the same aspirations,

and a common lot. Besides, the Irish emigrant, generous to a fault, builds the churches, and to a large extent supports them. He is always the first or among the first in skilled labor or where bone and muscle are most required, so that nobody can ignore the importance of the Irish element as a prime factor in Church and State. The Irish therefore have the first claim on the protection of the one and the other, as well as the first claim upon us.

Now without any further preamble I give the warning and sound the alarum, and state emphatically that the saloon with its enticements and man-traps is the greatest enemy of the emigrant, the Irish emigrant—the truth must be told. The greatest enemy of mankind is the saloon, and has done more to bring dire ruin and utter disaster on society, and on the souls of men than any other evil upon earth. It is our duty and the duty of the State to protect this important section of the commonwealth from the rapacity of the grog-shop and the saloon, because of their usefulness to Church and State, and because they are so faultless and good without drink and so reckless and bad with it. Their virtues, their generous nature and high aspirations, are turned by the demon of drink into, and are, stumbling-blocks to them. Besides, the Irish are more exposed to the danger and demoralization of the saloon than emigrants of other nationalities; and the reason is obvious.

For the most part the Irish emigrant is very young, of a friendly and social disposition, unsuspecting, and perhaps too confiding. He has heard a great deal about America, a land flowing with milk and honey. Above all, he has heard a thousand stories about the freedom, fraternity,

and equality that abound in America. He looks at the names of the liquor-dealers written in letters of gold, and surmounted by a half-moon or a shield, or perhaps Neptune's trident is flourished on high. He reads the names and admires the grandeur, the polish, the glitter and gilding of the public-house, as he calls it. But the name he admires most! It is Murphy, Kelly, O'Kelly, and O'Keeffe, McDonald, McCormack, and McSherry; O'Donnell, O'Neill, or McBride. Why, is it possible? His own flesh and blood? From the same township at home? Knew his cousins and aunts on the other side? Why not step in and have a treat, and renew old friendships or make new friends? Why, it is quite a privilege to enter such a handsome saloon and to drink such flowing glasses of dark brown ale, and the American beer that we have been told so much about as being so healthy and good. But, then, to be introduced to the bartender and to the boss of the saloon—who, by the way, of course appears to own the whole place, and that for the most part it did not belong to the company whose menial he is—is also quite a privilege.

They are all, of course, delighted to meet with the greenhorn. They treat and make inquiries about old friends, give him some useful advice how to get along in America—"that he is to get rid of old quaint ideas such as he was accustomed to at home; that this is a free country, and everybody takes a drink and lives on terms of equality; that soon he will have a vote and a voice in the legislature, and mould the laws of the State. But he would of course require to learn the habits of society, and that the floor of the saloon was the place where such lessons were given free,

and in easy style." Or perhaps the youthful arrival meets at his cousin's or aunt's place his old companions or American cousins, new friends or old acquaintances. They are old pupils of the saloon-keeper, and they send round the beer-can to the corner-store; then a little rum, gin or whiskey is good to wash down the beer. There is universal joy and gladness, and the young emigrant receives similar impressions as those made by the saloon-keeper. In a little time he is become like one of themselves. Saturday night comes. He goes to the saloon to study the customs of the country and to get rid of the home-training, and to become a true democrat. His money is spent in the saloon or at his boarding-house. His dress is become shabby, his look seedy, the stigma of the saloon is marked on his brow. He feels dejected; he neglects church and the sacraments; home influences are gone, old habits of virtue are departed. The teaching of the saloon shows itself in his gait, his dress, and in his every feature, till perhaps he becomes a familiar figure to the police. He is wanted time and again, till he becomes a degraded criminal, and ends his life in prison or loses it in some bar-room row, and his death is that of the drunkard. And all this evil arises from the influence of the saloon and from his association with drunken friends or companions, for evil communications corrupt good manners.

There is no exaggeration in this picture. No stretch of imagination could fully depict the condition of things in this regard. It is the fate of tens of thousands; if not of the emigrant, it is the fate of native-born, or both.

There is a universal rush to the cities of America. Some come from beyond the Atlantic, and not a few from the

rural districts of America. These are all young men and women, for whom country life has no charm.

It is true there are great and noble efforts made by some to provide church and school accommodation for the thousands who daily pour into the large cities. But it must not be forgotten that these noble efforts of the few are neutralized to a great extent by the number of the saloons and the consequent action of intemperance on the masses in those populous cities. In this great universal deluge of drink, with the horrid corruption of morals that follow in its wake like the simoon's blast, the emigrant suffers the most—suffers in his moral character,—what is still worse, he suffers in the faith: so that on the authority of Dr. R. Clarke of New York, in a paper read before the Catholic Congress at Baltimore, "the Roman Catholic Church has gained immeasurably less from conversions than it has lost by the falling away of Catholic emigrants from the faith. Some have thought, that we have lost more than half our immigrant population or their descendants."

What can compensate the Church for this loss? Or what would Ireland give in exchange for her lost emigrants? What has been the fate of the thousands who have been driven by coercion and tyranny even in recent years and forced to seek a home in distant lands, with no resource but to congregate in the squalid streets of large towns in England and America. In such circumstances and in such surroundings, with the long night of despair at home and the seductions of the saloon abroad, what wonder if many of them fall a prey to the grog-shop with the Irish name written over the door? What wonder if the collapse of

all their hopes at home to win even ordinary comfort for themselves and their families, drove Irishmen at home and abroad, during the seventeenth and eighteenth centuries, to partake of this suicidal relief, and to drink too deeply of what seemed "misery's drowning cup"?

In 1883, 109,000 emigrants were driven from Ireland; in 1873, 90,000; in 1863, 117,000; and in 1853, 173. In these figures we cannot fail to see wholesale loss to the Church in Ireland, with the loss of many to the practical observance of the faith in distant lands by reason of foreign influence and drink. Even now a continued outpouring of human life still flows on, when half her members are lost to her, as lost they are.

What can compensate the Church in Ireland, I ask, for the loss of her sons and daughters in the prime of life and in the bloom of their years? Or what can compensate the universal Church for the loss of their souls through foreign influence? Will it make her forget her stalwart sons and fair and virtuous daughters that they raise temples grand and spacious in foreign lands? It is a good and beautiful thing to have such churches, but it must be remembered that the Church is composed of human souls, and not of wood or stone. Will it compensate her that her position receives a certain measure of State recognition, or that diplomatists of courts and cabinets pay deference to her rulers?

She lives, not by the breath of kings or the favor of statesmen; her strength is in herself and in her mission. She is not the Church of courts or cabinets. She is the Church of the poor, and in their devotion to her lies her best guarantee for the respect of State officials. And

nothing on earth can tear away the Irish heart from the Church or rob them of the faith of their fathers but drink alone, with its baneful results. When the Church has no longer the masses of the poor to count upon, the favor of statesmen will not follow her far. And the proof of this is found in the present condition of things in Italy.

The liquor traffic is crushing and has crushed the life-blood out of the immense population of immigrants that crowd the American cities. In this universal devastation of rum the Irish element suffered in heart and soul, and continues to suffer; and well might we cry out, as did God's chosen people of old, "We have hung our harps on the willows, and by the rivers of Babylon have we sat down and wept." And the Irish Church might well cry out in agony, like another Augustus, "Varus, restore me my legions!" God, we are told, draws good out of evil; and the rule of His wisdom has been carried out in the misfortune of emigration by which the Irish people have been dispersed over the world. We grant all this; but we are not complaining of the good. What we are grieving over is the evil. And the building of churches and the spread of the faith in distant lands cannot compensate for the loss of souls and the evil of emigration—cannot compensate the Irish Church, like a weeping Rachael over her lost children, and refusing consolation because they are not.

We do not grudge to foreign lands their churches and other institutions the work of the Irish exile, nor whatever missionaries our disasters may have given them. In happier days, when Ireland was the home of learning and the abode of the saints, the Isle of Saints was not slow in her efforts

for the spread of the Gospel and the planting of the faith in distant lands long before the shadow of emigration and desolation had fallen upon her. Irish missionaries traveled frequent and traveled far to share with others this faith, which was their heritage and their pride. But one thing we do grudge, and emphatically too—it is the young Irish boys and girls who are driven from home and parents, and forced to take up their abode in American and English cities, where many of them are driven by example and the force of circumstances to become the slaves of the liquor-dealer and his accursed traffic. They are enticed, nay, even forced, into the drinking habits on pay-nights, on Sundays, at picnics and excursion parties, where beer and ales are sold to the ruin of the emigrant and many others. I have known instances even where work was refused if the laborer would not spend his money on pay-day.

Now I must not be misunderstood. I know I won't. I would be the last to say an unkind word about the emigrant—above all, the Irish emigrant. But a deep sense of duty and a deep regard for the welfare and protection of the Irish emigrant compel me to speak out and not be silent, and to admonish and warn the emigrant and every one else of the evils of drink which prevail in America. "If there is an evil, let the truth be told. Flatterers make bad physicians. The Irish people are always willing to hear the truth when told to them for their good and by those whose motives they do not question." We all know that many of our Irish emigrants—above all the Irish girls—are ornaments to society, the delight of their homes and the hope of Church and State. We earnestly wish that

all would be so. And assuredly all would be so were it not for the stumbling-block of drink. "I do not mean to say that the Irish emigrant or the Irish drink more than others. They drink proportionally less than the English or Scotch. But it is poor consolation if one is sick to point to a neighbor who is sicker still." Besides, the temperament of the Irish race is too ardent to bear the excitement and the goadings of alcohol. "If there is a man who should curse alcohol and visit upon it the full wrath of his soul, it is he who loves sincerely the Irish people. The picture of their virtues entrances. They are the most liberty-loving people upon earth. Brave and spirited, battle-fields tell their valor as the councils of nations speak their wisdom. Pure in morals—the gem of purity nothing can snatch away from the coronet of the isle of virgins and martyrs. Such are the children of Erin" (Archbishop Ireland).

But despite the grandeur of their qualities, if they take drink to excess a sad story must be told.

Now I have said there is a universal rush of young men and young women to the cities of America—some from beyond the sea and many others from the smaller towns and rural districts of the country itself—a motley crowd of different nations, differing in tongues, customs, and manners. To provide for and to bring to bear on this ill-assorted crowd of humanity the restraints of religion is a difficult task, I trow. But it must not be forgotten that the brewers and distillers with their deputy hirelings have made ample provision for all, and removed even the possibility of reaching the masses by the holy restraints of religion, or even in many cases of Christianity.

Take New York for instance. On one hand we see about

10,500 places that cater to the morbid tastes of the masses, and endeavor to run the city in politics, paintings, and all the fine arts. Indeed, they do a good deal of painting, but it is painting men's and women's faces with the purple hues of rum and beer. There is a good deal of whitewashing done too, to keep things quiet and conceal the real color of the affairs of state, such as the Fassett Committee might reveal to the astonishment of the world. On the other hand, we see $60,000,000 invested in prisons, lunatic-asylums, hospitals, alms-houses, and reformatories, for the purpose of relieving the 10,500 drink institutions of their surplus population.

This city is thus described by a writer on the subject as a "city steeped in drunkenness; misery runs riot; thousands are going headlong to destruction; its jails and reformatory institutions are crowded; its newspapers teem with accounts of crimes committed through drink; its streets are infested with Whyo and other like gangs of drunken 'toughs;' it is a sink of iniquity: and yet Catholics heed not the words of the Baltimore Council or of the Holy Father himself. There is a Catholic mayor and many other Catholic officials. Can they not do something to abate the gigantic leprosy of this city?"

On December 24, 1890, one liquor-dealer in New York, who keeps two places, took in over the bar $13,263.95. Just think of it—such an amount taken in for drink in one day! How many more such places are there in New York? How many thousand drunkards do they represent? In this same year New York City produced 8,910,674 barrels of beer. In the previous year (1889) this same city gave a product of 8,333,407 barrels. This city appears to yield almost one third of all the beer produced in the

United States. In 1890 all the beer produced in the United States amounted to 29,328,536 barrels, and in 1889, 26,212,320 barrels. What the extent of drunkenness, pauperism, and crime originating from one year's beer produce, not to speak of the great quantities of other intoxicants, is a question I am not able to solve. It is not surprising that Chief Justice Davis of New York writes: "Of all the causes of crime, intemperance stands out the unapproachable chief." Remove the beer-drinking, and nine tenths of the drunkenness disappears. Remove drunkenness and make the cities sober, and nine tenths of the prisons, jails, hospitals, and asylums may be shut, and the State relieved of the burden of supporting such institutions.

The cities are simply rum-ridden by a Niagara of beer, ales, and liquors that surpasses all imagination—even in her wildest flight.

There is a bill before the House and Senate Committees, which will soon become law, to protect the country against the importation of undesirable emigrants; but the immense rivers of beer, ales, and other drinks annually pushed on the market and on the necks of the people by greedy capitalists and hungry underlings, soon make desirable emigrants and citizens alike very undesirable—the burden of the people. The work-house and the jail, the hospital and asylum, will never compensate society for the affliction of the rum traffic—will never sift society of its undesirable members. It is opposed to the ordinary principles of economy as well as to common-sense.

Let the young emigrant therefore, and young people in general, whose lot has been cast in New York or in the other cities of America, Canada, England, or Australia,

beware and guard against the seductions of the bar-room and the false friendship of those who have been perhaps led astray themselves. Everything is different from home. At home in Ireland a bar-room is not a very disreputable place. Here in this country it is very much so.

Again, the young emigrant must know and be surprised to learn that the very nature of his friends and countrymen becomes changed by time and circumstances and the influence of drink, so that they lose all that neighborly feeling which they had at home. They become selfish, and their hearts are filled with jealousy lest the young arrival might succeed better than they had succeeded in the new sphere of life. And as drink had been to them a stumbling-block, so they will place in your way the same means of depriving you of success. I would therefore teach young men and young women who are forced to enter life in the cities of America self-reliance, total abstinence from all intoxicants, and, with God's blessing, every other good will follow.

Then I would say to the young arrival: Don't listen to the siren blandishments of the liquor-dealer, even though he should wear an "O" or a "Mac" or any other Irish prefix, once honorable, over the door of his "place of business." He may offer to get you work because he has a "pull," but accept no gift at his hands. Don't mind the sneers and taunts of those who ask you to drink. Don't forget church on Sunday. It is the drinker and the drink-seller who do so. Don't go to picnics at night. Don't forget the aged ones at home. Remember that the nature of the climate in America is opposed to the use of drink. Remember that the water and tea and coffee are as good

as at home, as the writer and every total abstainer can testify. Remember that all the drinks of this country—beers, ales, brandies, whiskies, and wines—are very bad, much worse than in the old country. Don't give your money to the liquor-dealer: you get no value but the worst, and he never makes restitution. Remember that you did not cross the seas to work for the liquor-dealer. Remember what Holy Writ has said—that "wine hath destroyed many." Remember that larger-beer has become an intoxicant, and as bad as the other drinks, and, as many eminent physicians say, the worst of all. Remember that the sneers of the toper will not hurt you: the drink of the toper will. Remember that the pledge of total abstinence is the best protection for the young man or young woman in town or city. Remember not to ask young people to drink intoxicants. When you visit your friends on "your day out," be mindful and don't allow treating. Don't drink beer or liquors at the house of your friends. "Woe to him that giveth drink to his friend, and presenteth his gall and maketh him drunk." The youth must not confound the faith of their fathers with the individual drunken habits of some Catholics. The faith is pure and perfect; the fault is in the individual. The faith alone will not save you from the influence of the saloon. Keep away from the saloon. It is a bad place for you. There, every cunning is used to disguise the horrors of drunkenness—the private room, where men and women are laid off in a heap, to sleep off the drunken fumes. Keep from the saloon, boys, and let every toper see his own deformity in the mirrors of the saloon, and be reformed by the sight of his own ugliness.

CHAPTER X.

THE SALOON.

NATIONS as well as men grow drunken, and fall by the excess of their own weight. The influence exerted by the saloon on the great ruling nations of the world has marked itself indelibly on the pages of history. While these great nations were free from the destroying influence of the saloon and of wine they increased in prosperity and grandeur, and commanded the respect and admiration of neighboring states and peoples.

The Persians, until the reign of Cyrus, used water as drink; but they eventually took to wine and intemperance, and were conquered. The Greeks in the first years of their grand empire were free from the influence of the saloon, and conquered many nations under Alexander, who became master of the known world; but in the end the hero himself was conquered, not by the sword of the enemy, but the drink of his friend.

Rome, the great mistress of the world, held boundless sway over all nations as long as her brave sons remained sober; but as her rulers introduced the luxuries of the East—such as wine, etc.—among her temperate inhabitants, and worshipped at the shrine of Bacchus, she was crushed, ruined, and fell.

Holofernes, the great general of the Assyrians, would have conquered Israel as he did the other nations; but being drunk, he lost his life at the hands of Judith, a woman.

The battle of Hastings, which decided the destinies of England, was lost through the intemperance of the English soldiers, who spent the night before the battle guzzling beer, while the hardy Normans were strengthening their bodies with homely food and their souls with wholesome prayer for that eventful battle, which was bravely fought and nobly won by the gallant Norman clans.

Pliny, who was no Christian, concludes in the twenty-eighth chapter of one of his books with a most eloquent appeal for temperance.

"How strange," he exclaims, "that men will devote such labor and expense for wine, when water, as is seen in the case of animals, is the most healthful drink,—a drink supplied, too, by nature; while wine takes away reason, engenders insanity, leads to thousands of crimes, and imposes such an enormous expense on nations." He says that confirmed drinkers, "through fear of death resulting from intoxication, take as counteractives poisons, such as hemlock, and others, which it would be shameful to name. And yet," he asks, "why do they act thus? The drunkard never sees the sun rise. His life by drinking is shortened. From wine come that pallid hue, drooping eyelids, and trembling hands; . . . sleep made hideous by furies during nights of restlessness; and, as the crowning penalty of intoxication, those dreams of beastly lust whose enjoyment is forbidden." He adds that many are led into

this condition "by the self-interested advice of physicians who seek to commend by some novel remedy."

As I have said, the influence of the saloon and of drink has marked itself on the face of nations as well as on the face of man from the earliest ages to the present time. But in no age, perhaps, has the saloon assumed such proportions and arrogated to itself such privileges as at the present day in America.

The great defender of the rights of the people, Wendell Phillips, himself has declared: "The unfledged politician may ignore the temperance movement, but all thinking men see that universal suffrage is a sham while rum rules the great cities."

Bishop Keane, Rector of the Catholic University, who has been for many years untiring and fearless in advocating remedies for the evil of intemperance, says: "When we look around and consider how widespread, how destructive, and how scandalous is the evil in question; and when we call to mind our duty to God, to the Church, to ourselves, and to our neighbor,—then it becomes self-evident that it is every one's duty to do what God's providence makes it possible for him to do toward arresting such an evil and removing such a scandal. And this must mainly depend, not on the efforts of drunkards, but on the efforts of good and sober men."

The cities suffer most, as we have seen, from the ravages of the saloon and from the political manœuvres of the liquor men. They seem to claim a certain right to sit in the municipal councils. They seem to own the poor, and to enjoy a certain privilege of selling on Sundays and

at all hours of the night, to minors, boys, and girls. In brief, they seem to have the right to govern the masses, and to school them in the school of scandal, intemperance, and crime. "They play into the hands of the populace. And such a populace as the saloon produces! Low-minded, uncouth in gait and in manners, confirmed in idleness—such is the product of the saloon. At election times, of course, this element loyally votes the beer and whiskey ticket. Liquor and all kinds of drinks are become so bad and so adulterated, by the avarice of the producers in their greed for gold, that intemperance in America now is not like the festive rollicking of former days. It is bestial in its kind. It is degradation personified. It drives men mad, and is 'hellish in its crime-begetting power.'"

"The saloon-keeper," says Archbishop Ireland, "is alcohol's soldier; he is America's danger and disgrace." He wants to make the laws, and he is the first to violate them. "Do not, I pray you," continues the Archbishop, "go off in the regions of the abstract and dream of the possible saloon-keeper—the law-abiding citizen engaged in licit bartering, honest and honorable in his dealings with his customers. Study him in real life." We must not consider what the liquor traffic is in itself: we must consider how the trade is carried on in every-day life. Great care is taken in the sale of other dangerous articles of commerce. It is true, with regard to the liquor traffic, there are certain restrictions and certain conditions required by law, and meant as a protection to the citizen as against the avarice of the liquor-dealer. In every State there is some protection of this kind. But everybody knows that

at least in the cities of the State of New York all these restrictions and laws are defeated by the action of the liquor-dealer, despised, baffled, and set at naught. It is alleged that the officers of the law are venal, and for a price connive at the open violation of the law—such is the potency of rum. The saloon-keeper is everywhere. The pioneer house in growing sections of cities and towns is a liquor saloon. A license is obtained by the distiller, and advances of beers and liquors are made to adventurers who are too idle to work and too hungry to want. Hence "saloon-keepers are everywhere—wherever the craving for alcohol exists or can be created. The merchant finds them next door to his store; the laborer across the street from his workshop during the day, near his shanty and tenement house in the evening. They track the crowd to places most sacred." Their stands are erected on the picnic grounds, beer-gardens, everywhere. Bars are opened near the cemeteries, schools, and churches, so that the offensive odor of the saloon, rank and fœtid from the Saturday night's debauch, meets the poor, some of whom are fasting, on their way to church on Sunday morning. "The principle governing their trade?—To make money. Little they reck the misery drink causes if they are thereby enriched. They deal it out to the tottering inebriate; to the youth surely entering on a life of sin and shame; to the workman whose family are enduring famine; to the woman whose virtue dies as she lifts the poisoned cup to her lips. The saloon men know that their customers will be in prison next morning, that wives and children are invoking curses on the heads of those who rob them of their protectors;

but what matters them? The glasses are still filled, and the dollars roll into the till. Late hours at night, all day Sunday, when all elsewhere is rest and silence, they ply their unholy business," and batten on the vitals of society as the slimy reptile battens on the decaying remnants of the dead. There are attractions of all sorts to the saloon. There is free lunch—hot, music and song, and every excitement to awaken or increase the desire for drink." "In America," says the Archbishop of St. Paul, "there is a class of men rebellious to all law" for the protection of the youth and the victims of drink, "glorying in their rebellion, defying the people to curb their power: that class is the saloon-keepers.

"And this shameless rebellion against law is in order to flood the land more freely with alcohol, to make drunkards, ruin families, fill jails and poor-houses. A newspaper, the organ of the liquor-dealers, pointedly asked the other day why temperance speakers attack men who are doing business just as others in grocery or clothing business. The reasons, I reply, are very plain—no other business entails woe and sin as the liquor trade, and no other business is lawless in its methods and defiant before the country as the liquor traffic.

"And to secure immunity in their lawlessness, and to prevent the enactment of new laws and a wish on the part of the country to enforce any, the saloon keepers and their leaders are at work to control the politics of the republic. The charge needs no proof, but the people need to be awakened to the meaning of the fact. It is not denied that, as things usually take place, men, whatever their

fitness for office, who are not acceptable to the saloon-keepers cannot be elected. Ambitious candidates must propitiate the gods either by sworn promises of yeoman service or by limitless orders to treat the 'boys.' Men in office fear them; their ire is an omen of future political obscurity. In the lobby of the Assembly-room of a great State an intelligent member came forward and said to me, 'I know high license is the proper thing, but if I vote for it I am politically a doomed man.' The traffic is organized, and is generous in the distribution of coin. Of course there is a great deal at stake, and a present judicious investment will secure large future dividends. The Chicago delegate at the Milwaukee Brewers' Congress in 1877 said: 'The brewers of Illinois have expended $10,000 to beat the temperance party at elections.' He was too moderate in his estimate, and the chair thought so. The chairman said: 'Almost every local association has expended large amounts for this purpose. The liquor lobby at Albany in 1879 admitted before a legislative committee that they had expended about $100,000 to influence legislation.' The admission was timidly made, and might, I think, have truthfully added a few odd figures. How often sails are trimmed and yards squared in anticipation of the liquor squall! And when the charts of a convention bear tracings of restrictive legislation, multitudes betake themselves to strange but moister decks, and the candidates of the convention tremble for their safety unless their strong principles give them courage, and law-loving citizens come to their aid.

"What does all this mean? It means that our intemper-

ance, this potent factor of social misery, crime, pauperism, shame, and sin, shall remain increasing in the land. It means that we turn the powers of the government into agencies to foment intemperance—for, to sustain and develop the liquor traffic in its present methods, is plainly to foment intemperance. It means our national disgrace that America is ruled by the liquor power. It means that Americans have not the will nor the ability to enforce law, that lawlessness abides with us, that our legislation is mere verbiage.

"It is difficult to explain the popular indifference to intemperance and to the methods of the liquor traffic. It is chiefly due, no doubt, to our ignorance of the actual condition of things. The most dreadful fruits of the evil are removed from the observation of the intelligent and orderly classes of society. They reach us only through dry statistics, which say but little to us; or through words of temperance advocates, against whom we are more or less prejudiced. There is the power of the traffic, which not only misleads public thought by false information, but makes it our interest, social, commercial, and political, not to discuss or agitate the question. I may add, there is within us a monitor bidding us shun the question on peril of personal sacrifice—our own appetite for alcohol. This indifference is the misfortune. Barren discussions would soon cease as to the proper methods in dealing with the evil were we in earnest in seeking a method. We know not what to do, because we desire to do nothing; and little if anything will ever be done until the people of America, thoroughly conscious of their duty and danger,

shall in their indignation and their might declare in thunder tones that the rum power must cease."

We trust such a day is not far distant. Callous selfishness and interested wealth are strong. Men are patient or dumb, because they are made the slaves of rum and the liquor-dealer. The drink is carefully prepared to make and keep them so at the present time. It is not the drink as represented. It is a concoction made from chemical compounds to put men mad and make them slaves. And the voice of the oppressor—the brewer, the distiller, and liquor-dealer—is the loudest in their cries for liberty,—while they themselves even are the slaves of their own traffic, "promising them liberty, whereas they themselves are the slaves of corruption, for by whom a man is overcome, of the same also he is the slave" (Pet. ii. 19).

"And as it is a short step from the desire of luxury to the striving after the means to obtain it, hence arises in them an unbridled greed for gold, which blinds those whom it has led captive, and in the fulfilment of its passion hurries them madly along, often without regard for justice or injustice, and not seldom accompanied by a disgraceful contempt for the poverty of their neighbor. Thus many who live in the lap of luxury" by the oppression of the poor, such as those engaged in the liquor traffic, "call themselves brethren of the multitude, whom in their heart of hearts they despise; and in the same way, with minds puffed up with pride, they take no thought to obey any law or fear any power. *They call self-love liberty, and think themselves born free, like a wild ass' colt.*" (Leo XIII.)

This is a correct description of those engaged in this

horrid traffic, against which the Council of Baltimore so earnestly warns Catholics. "We warn Catholics engaged in the sale of intoxicating drinks to consider seriously by how many and how great dangers, by how many and how great occasions of sin, their business, though in itself not unlawful, is surrounded. Let them, if they can, choose a more becoming way of making a living. Let them at any rate strive with all their might to remove occasions of sin, as well from themselves as from others. They must not sell drink to minors, . . . nor to those who, they foresee, will abuse it. They must keep their saloons closed on Sunday, and never allow blasphemy, cursing, or obscene language."

They call themselves brethren of the multitude and lovers of liberty, while they despise the craven slaves that the saloon has made, and not infrequently are slaves of drink themselves.

They claim protection from a mistaken idea of liberty, —as if on the plea of liberty a man can be allowed to do what is wrong. They make slaves, then, not freemen. They are often slaves themselves, not freemen. They cannot therefore claim the privileges of freemen. At all events they cannot claim the privilege of doing wrong on the plea of liberty. The decree of the Council says: Your business is surrounded by many and great dangers, by many and great occasions of sin. I know your business *in itself* is not unlawful; but is it lawful in the manner you carry it on? It is a dangerous business, and an occasion of sin to the liquor-dealer himself, his family, and others. "Let them," therefore, "if they can, choose a more be-

coming way of making a living," and give up such a business. In America every one can, because there are so many other and "becoming ways" of making a living. And I think it is fair to say, that the very humblest way of making a living is preferable far to the dangerous business in question, where the Sunday is not kept holy, but desecrated—a business that, while lawful in itself, is lawless in its methods and practical workings. Not only do men in this business neglect the most sacred duties of religion, the Mass, the holy sacraments, but they are the primary cause of inducing others to do the same. By the action of the saloon the Church is, therefore, not only robbed of souls, but also of the dues to which she has just right, and which otherwise would be paid her if the people went to church, and not to the saloon in the blindness of their hearts.

Why, then, should the saloon-keeper not be driven from his fastness and dragged before the light of an enlightened public? Where is the saloon wanted? Or what business is likely to be helped by its nearness to the gin-mill? Does the fashionable business want a saloon next door? No, it is a blot on the place. Is it of advantage to the tailor, the butcher, the shoemaker, the bookbinder, the carpenter, the blacksmith, or bookseller that a man come and open a grog-shop beside their place of business? What neighborhoods should be selected for the opening of resorts for loafers and men given to every kind of vice and crime—for the debauching of the young, a temptation to the old, a source of misery, crime, and pauperism? A saloon is not wanted near a school or a church.

Is it worse to open such a place within two hundred feet of a school or a church, than to open a saloon next door to a home, in front of a home, or under a home? What should make a grog-shop a thing of beauty in one place and an ugly spot in another?

Is a saloon on Fifth Avenue, N. Y., calculated to do greater harm than a beer-dive on Mulberry Street? If the wealthy and powerful cannot endure the presence of the saloon, why should they thrust such places on the poor and the weak, who are less able to withstand the temptation and protect their families from the saloon's seductions? Why should the tenement districts be made the home for the saloons? Are they needed there to make men better, to make homes happier, to elevate the moral tone of that society, and to protect the young and the innocent?

These are questions we want answered by the statesman, the moralist, the legislator, the philanthropist, and all those responsible for the well-being of society and the salvation of the people.

CHAPTER XI.

LAW AND POLITICS.

THERE never was an age which has witnessed the launching of so many reforms as the present. There are reforms and reform movements for nearly everything—political, religious, social, and industrial; yet no reform movement that can be mentioned has higher claims on the attention of the statesman and scholar than the question of temperance, because intemperance enters into the destruction of the individual, the home, and the community.

On the other hand, where one sees peace, contentment, and prosperity in a home or community he can feel assured that strict principles of temperance are observed in that home or community, and are the guardians of the place. In both parts of this book I have advocated total abstinence. It was the teaching of the great apostle of temperance, Father Mathew himself. In the present discourse I shall not discuss prohibition, which proposes the absolute destruction of the liquor traffic: in total abstinence there is found a principle of mild prohibition, applied by the individual to himself, better far than any applied by the State, and against which no one can adduce a shred of just argument.

But in the words of the great master on the question of temperance—I mean the Archbishop of St. Paul, "the Father Mathew of the West:" "With all religious and moral

means is there no room for law? Is it not the duty of the State to enact law and to enforce it? Law gives most valuable aid to morals and religion. Law will not create virtue, which must have its roots in the innermost soul. But it can remove temptations from virtue's way, or at least reduce their violence. Tell me not that temptations to drink will remain. The temptations to drink to-day set before the people, especially before the weaker and poorer portion of them, are dreadful in their deathly power, and it is neither charity to fellow-men weak of will and immature of mind, nor justice to society, to permit them. There are evils and incitements to evil in presence of which moral and religious means are utterly powerless. Law can do something: may we not invoke its aid? What else but law will arrest the aggressiveness of the traffic? What else but law will curb its political audacity?

"Has not the State a positive duty in this matter which it must not shirk? Its own life is in the balance from the burdens the traffic imposes upon it and the poison with which it inoculates the whole body politic. The State of necessity relieves poverty and punishes crime; therefore by prudent legislation should it seek to prevent poverty and crime. An important duty of the State is to care for the weak and the helpless: must we not rank in this class the victims of drink and the wives and children of those victims? Do not all citizens suffer, one way of another, from the prevailing intemperance, and are they not entitled to protection?

"The best governed nation, it is said, is the nation least governed. This may be true as indicating that the nation existing in a peculiarly healthy condition does not need

government; but when there is need, the best government is that which is coextensive with the need. We are all desirous of as much civil and political liberty as we may have: but the general good is paramount to individual liberty: and if we are to live together as social beings, self must often be forgotten for the sake of others for the sake of the commonwealth. Some sacrifice of liberty gives more liberty and makes liberty permanent."

His Grace continues to say that at present he would not discuss prohibition, but that he had been and always was a determined advocate of the form of restrictive legislation known as high license—provided that the license is indeed high, and so conditioned as to be effective in its practical workings. "My own State, Minnesota, has enacted a high-license law, the results of which from personal observation I know to be most satisfactory. It is of prime necessity that the number of saloons be reduced, and reduced to this degree that the saloon may live without dependency on immoderate-drinking patrons. The saloon must be so situated that police supervision may be easy and frequent. The weaklings of society are to be protected: remove it from school-houses and from the homes of the poor. There are places too sacred to brook its presence—churches and cemeteries. Resident districts are entitled to the quietness which the saloon will scarcely allow. It cannot be a privileged business: let it close its doors at late night, and be it compelled to remember, if not in the name of religion, in the name of the country, the Sabbath day.

"High license will reduce saloons, and with certain conditions it will subdue their wickedness and lessen their danger.

If the reduction is not sufficient, double your figure, treble it if necessary, and the desired effect will be secured. Before issuing the license, demand of the petitioners some moral qualifications; and still remember what is easiest of access—the pecuniary sensitiveness of men. Let the saloon-keeper's bond have a meaning. In case of violation of law by him, let the license be forfeited, and let the violator of the law never again procure a license. I pay no attention to clamorings that the poor man is debarred from selling liquor, or that the dealers in liquor are singled out from other men of business for special exactions. The public good demands this law; this fact suffices. Tell me not that high-license laws do no good: your law is perhaps detective; correct the defect. Perhaps it is not enforced: call your public servants to task. Perhaps you see the good left undone, and voluntarily close your eyes to the good done. No one ever hoped that drunkenness would be made to disappear. The world is not made perfect: it may be better. A favorite objection against high license is, that cut off a hundred saloons, the remaining hundred will see their custom doubled. You do not know human nature. Half our virtues, says an old adage, are from the absence of temptations. Many will drink if the liquor is before them who would be sober if it were distant, and who would rejoice in its removal. Why, if so much beer and whiskey is consumed as ever, do brewers and distillers oppose so violently the law?

"In St. Paul, a few weeks ago, a brewer interviewed by a reporter spoke out in fearful maledictions upon the high-license fanatics who had ruined his business. I know another who told friends he could well afford to spend $10,000 in defeating the law. I know a town which the beer-wagon

visited formerly every morning: now it comes twice a week, and soon it is thought once a week will suffice. I know a city in Minnesota in which 800 families of a certain nationality formerly maintained ten or twelve saloons. To-day they have none among them, and the bankers of the place have told me that the Saturday evening's deposits of the heads of those families are amazingly large.

"The local-option law is also decidedly good. Wherever public opinion is so civilized and Christianized in a place that citizens of their own free will demand the law, and are prepared to enforce it, in this free land they are entitled to the privilege.

"The enactment of good laws is much: what is more is the enforcement of these laws. Laws that are a dead letter embolden wrong-doing, discourage virtue, undermine respect for all law, lead to anarchy and the destruction of the nation. We meet out severe and deserved punishment to the avowed anarchists. Do we not in cases lead them, in their ignorance, to fancy that anarchy is tolerated, even upheld, by agents of the law in America? Enforce the liquor laws; the matter is in your hands. The citizens of America make and unmake officials, and as the citizens wish, so the officials do. At times the officials know that the enforcement of the law would be an offence to their political masters, and they remain inactive. There are tens of thousands who are well-meaning men, and in their private walks of life the best of citizens; but they take no further interest in public affairs than voting the ticket which chance or friendship has placed in their hands. Is this doing one's duty? Is not citizenship a sacred trust which demands careful and conscientious service? Are not interests more precious depending on your

political acts? Here is surely a great public misfortune, that the good men in America take slight interest in public affairs.

"Do I overlook," continues the Archbishop, "in battling with intemperance, moral and religious means? Most assuredly not. No sensible person expects that law alone will cure vice and sin, and intemperance is this before all else. He who sought to make short work of restrictive liquor legislation with the off-handed phrase, 'You cannot make people sober by act of Parliament,' misstated the motives and hope of his opponents. Man is an intelligent moral being. To succeed with him, gain him by his intelligence and his heart. Mere law, as brute force, irritates; it converts, if at all, by terror, and the conversion is but apparent and temporary. The God-given, reforming power is religion, which both instructs and fortifies; and as a Christian I know that without religion no people can ever free themselves from sin. Educate, then, as far as you may and as far as you can, the victims and the agents of intemperance to the waywardness of their doings; move their hearts to pity and love; tell them of religious promises and threats; teach them to seek divine grace through prayer and sacramental ordinances. Do all this in the fulness of Christian zeal, . . . and do not keep your moral and religious means locked up within the confines of the churches, whither the multitudes most in need of them do not go. Imitate the Master; visit the highways and by-ways and market-places, and bring moral and religious life to the thousands of outcasts whom you may have forgotten, but whom the brewer and distiller have spied out, and for whose damnation they have placed saloons in every street corner and every lane."

CHAPTER XII.

INTEMPERANCE AMONG WOMEN.

"THEY did eat and drink, they married wives and were given in marriage, until the day that Noe entered the ark: and the flood came and destroyed them all" (Luke xvii. 27). It is small consolation; but no one will be surprised, from what has been said, to learn the melancholy fact that drunkenness among women is becoming alarmingly frequent. Habits of drinking are extending, especially among girls in factories and workshops; and as this habit of drinking generates a morbid dependence on stimulants in women more than in men, the vice or disease of intemperance must rapidly grow, and produce in society results as painful as undesirable.

It is undoubtedly true that the women of this country in all circles of society, drink more alcohol now than formerly. The amount of the liquor consumed by them per head must be considerably greater than it was twenty-five years ago, or any previous period since the great temperance agitation which resulted in the passage of the famous Maine liquor law in 1851. As wealth and luxury have increased, the number of tables upon which wine is served regularly has multiplied enormously, and the women of the household partake of it very generally.

"Alcohol indulgence is not the most pernicious, even of the present forms of stimulation; but it leads to the others, and every apothecary shop nowadays is filled with new and dangerous tonics and sedatives, and offers the temptation to those who ruin their nerves by excess. This tendency to depend on stimulants is so strong at present, and the number of obtainable stimulants is so great, that physicians are more than ever cautious in giving drugs, and more especially so in the case of nervous women."

This refinement in the use of stimulating drinks which leads up to the habit of using drugs is another proof of the absolute necessity of reform in this vexed question. The necessity and presence of the patrol-wagon in our cities is another proof of advancement in the refinement of civilized life. It is intended for the rapid and easy removal of drunken women. Well drunken is a harsh term, however expressive; better to say "ladies slightly affected by the gentle influence of the ambrosial spirit."

The patrol-wagon is somewhat a new institution, and is not yet perfected in all its details. Above all, this very serviceable vehicle would be much improved if constructed with some kind of top covering, so as to conceal from public gaze the lineaments of its human freight. The cause of morality would be advanced by such an improvement, and next day at home or in the police courts the occupants of the wagon could rejoice that their utter degradation thus concealed did not delight the morbid taste or the vulgar gaze.

There are the refined and quiet habits of intemperance that never require the aid of the patrol-wagon, but ruinous in their effects, all the same. But the patrol-wagon reveals

to the world scenes of drunkenness among women too revolting to describe, and that cannot fail to excite in the heart deep feelings of shame as well as pity—"pity for the unmotherly mothers and unwomanly women who turn motherhood to shame, womanliness to loathing; pity for those lurid tragedies where the vitriol maddens; or is there no voice strong enough to plead like angels trumpet-tongued against the damnation of their bodies? pity for the little children who, in the language of South, are, because of drink, not so much born into the world as damned into the world, born to lives of disease and degradation, or in these Christian lands yearly pass through the fire to this idol in far vaster multitudes than were ever sacrificed of old in the Valley of Hinnom to Moloch, the abomination of the children of Ammon."

As I have already averred, the great cause of intemperance among women is, at least in the majority of cases, the use of beer, cider, and other such drinks in the beginning. Now, I ask, where and how does this potent cause of intemperance find its way into the different grades of society? Few women go and drink in the saloon. There is still that sense of shame remaining that the saloon, with all its gildings, is still stigmatized with that mark of disgrace that a woman cannot enter there and drink without losing what ever vestige of good name she may have. But to make up for this defect, every saloon is provided with a side door, or "family entrance,"—it looks like a sentry-box,—and through this family entrance beers and liquors enter the homes of families with the usual results—that the patrol-wagon is required to make *its* entrance, and bears away

perhaps a mother, a maddened heap, half nude, more beast than mother. The officer protects himself as best he can, accustomed as he is to the assaults of unhappy creatures made furious with drink; and the horse, seeming conscious of an intelligence superior to his human but brutalized load, bears himself proudly along, obedient to the bit. The "family entrance," then, of a saloon means that it is an avenue of ruin to the home and the family.

Another deivce of the liquor traffic to make money and entrap womankind is the opening of beer-gardens on picnic grounds and all such summer resorts, excursion parties, etc., where young people meet. In the neighborhood of large cities, where young women in large numbers attend picnic parties and drink beer in company with young men, the results arising therefrom are something far beyond our calculation. The car-conductors and police bear testimony to this fact, that the picnic gardens, furnished with beer as they are, produce the most horrible havoc among the female inhabitants of the large cities, who flock thither in the summer evenings. It is asserted even on good authority, that the results of these picnic parties, held on the borders of the cities by night, are so appalling that they furnish the dives of New York and other cities with abundant material.

Hence the Fathers of the Council, ever anxious for the protection of faith and morals, have decreed that such picnics and excursions should never at least be held at night, or with the use of intoxicating liquors, including wine and beer. "We decree that such picnics"—that is, for the purpose of raising money—"and excursions shall never be held at night or on Sundays, or holydays of obligation, or fast days, or

with the use of intoxicating liquors, including wine and beer."

To view the liquor traffic, then, in itself, in its results and far-reaching ramifications, one is forced to acknowledge that it is a monster of frightful iniquity, that fondles ere it kills; whose blandishments lure but to destroy. Its merchandise is truly in gold and silver and slaves, and in the "souls of men." It reckons but little on the value of human life or human souls, or the widow's tears, or the orphan's cry for bread. It reminds one of the passionate exclamation in Hood's "Song of the Shirt:"

"O God! that bread should be so dear, and flesh and blood so cheap!"

CHAPTER XIII.

CONCLUSION.

In the absence, then, of law, or, what is even worse, the want of enforcing it, an imperative duty devolves on every one with a heart to feel or a soul to dare. If it is a duty to feed the widow and the orphan, it is surely a greater duty to protect the weak against the temptations of drink and the avarice of the liquor-dealer. If there is an obligation to help the poor and instruct the ignorant, there is surely a greater obligation of removing or at least curbing that which makes the masses both poor and ignorant; and everybody must admit that a rum-ridden people must be poor and ignorant, and, consequently, to instruct the people and remove their ignorance in regard to the saloon and the effects of alcohol on mind and body, is a duty at once unavoidable and important.

If it is a pleasing task to succor the poor and alleviate human misery and sorrow, the liquor traffic has opened up a wide field of action, and given ample scope for the zeal of the philanthropist, economist, and statesman. The laws of Christian charity demand the co-operation of all, without distinction of creed or class. The temperance question is a common platform, non-sectarian, on which all could stand together for the common good and universal

advancement of mankind. The late Catholic Congress encourages this opinion:

"There are many Christian issues in which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for the proper observance of Sunday. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday. To effect this we must set our faces sternly against the sale of intoxicating beverages on Sunday. The corrupting influence of saloons in politics, the crime and pauperism resulting from excessive drinking, require legislative restriction, which we can aid in procuring by joining our influence with that of the other enemies of intemperance.

"Let us resolve that drunkenness shall be made odious. and give practical encouragement and support to Catholic temperance societies."

This also was Father Mathew's idea on the temperance question, and contributed not a little to his success. Honest William Martin was not a Catholic, yet his aid to Father Mathew, and the encouragement given by him in that great temperance movement, contributed not a little to its success. It might be said, then, in the words of the poet:

> "The white and the orange, the blue and the green, boys,
> We'll blend them together in concord to-night;
> The orange most sweet amid green leaves is seen, boys;
> The loveliest pansy is blue and white."

Every temperance reformer points with pride to Father Mathew, and finds in his life and labors instruction and

encouragement. His principles were total abstinence, pure and simple; and like his worthy successor, Most Rev. J. Ireland, he did not think that efforts to instruct the masses should be confined to the limits of churches alone, where those most requiring such enlightenment are absent. He went into the halls in cities, the highways and by-ways, and face to face convinced by plain argument and kindness, the populace of the iniquity of intemperance and the saloon. Without such models of courage and self-sacrifice men would grow weary and disheartened in the slowness of our progress in temperance reform. But the example of such men as Father Mathew cheers us on.

After ten years of steady toil, when Cobden and such men as Bright harangued the multitude in words of fire, then, and not till then, did they procure the abolition of the corn-laws. They did, however, in the end secure that victory in the teeth of most antagonistic prejudice and ignorant selfishness. We find similar encouragement in the lives of Granville Sharp and Macaulay, "who rescued their native lands from the guilt of using the arm of freedom to rivet the fetters of the slave." It is thus the fetters of 6,000,000 white and colored slaves are riveted by the rum traffic in America under the mask of freedom.

In the lives of Messrs. Dillon and O'Brien, patriots, sterling, tried and true, we find also inspirations of courage and sacrifice. To-day they step again into prison in defence of the people's rights, and willingly give, if necessary, their precious lives in behalf of the downtrodden poor. Their lives exhibit that series of toil and peril required for moral reformation and the slow awakening of the conscience of

mankind: "then the arousing of intense interest, first of all in the minds of the few, then its reflection flashed like some signal-light by the minds of the many."

"It is thus that every great moral, social, and religious reform has been achieved. Many spring from the few, most from the individual. One man becomes impressed with a deep conviction: it haunts, it masters him; it becomes the ruling purpose and passion of his life. While he is musing, the fire burns; and at last he speaks with his tongue. And no sooner has he spoken, be it even with a tongue stammering like that of Moses, than he finds that he has not been solitary in his convictions. Others have already thought as he has. They rally round him; they catch fire with a common enthusiasm; they flash into each other's heart the same nobleness, the same readiness to spend and to be spent in a good cause."

Indeed, if we consider the nobleness of spirit and their readiness to spend and to be spent in the great national movement, as is shown in the lives and personal sacrifices of Dillon and O'Brien, together with many other devoted Irishmen, whatever we have done in behalf of temperance reform should appear comparatively small. But if we still continue to educate the masses in the deformity of drunkenness, in the seductions of the saloon, and in the beauty of temperance,—

> "It was not thus, in bowers of wanton ease,
> Thy Freedom nurs'd her sacred energies,
> . . . when she would dare
> Immortal deeds; but in the bracing air
> Of toil, *of temperance, of that high, rare*
> *Ethereal virtue, which alone can breathe*
> *Life, health, and lustre into Freedom's wreath;*"

—if we awaken in the besotted multitudes the dormant conscience; if we kindle in souls crying to be delivered from the salvery of drink a deep desire to be free,—sooner or later the people will speak in no uncertain tones: and the noise of the beer-wagons on the streets shall no more stifle the sound of their voices, nor corruption, nor any other means at present employed by the "rings" to suppress the voice of those struggling to be free from the slavery of rum. "And no craftsman of any art shall be found any more at all in thee: and the sound of the mill shall be heard no more at all in thee: and the light of the lamp shall shine no more at all in thee: . . . for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments."

"The need of the hour," exclaims Archbishop Ireland, "is a grand tidal-wave of total abstinence sweeping over the land. The strongest protest possible must be made against intemperance; total abstinence is the protest. Will it be made with sufficient force to save the people? This is the vital question for the future of Irishmen in America, and, I might add, for the future of religion. Total abstinence is the saving principle. Will the men be found in sufficient number to make it a living power? The answer rests with the priests and laymen of the country—with those whose position and influence mark them as leaders of their fellow-men. Who has ever tried to organize and maintain a total-abstinence society—tried earnestly—and failed?" After long years of experience, I have never seen an earnest effort made to suppress intemperance without success: sometimes more and sometimes less in proportion to the

effort, but always some success. "Men may take the pledge and fall away; they will return, or others will take their place; but the impression once made by earnest and repeated efforts always remains, and produces fruit in season. Give me a parish or a neighborhood where a temperance society is earnestly worked, and there you will find that that society exercises a healthy influence over the whole place. But if it is not earnestly worked, of course it can do but little good; and in order to be earnest, men who work must be total abstainers themselves."

If total abstinence does not appear the remedy, then adopt some other means. Why stand idle while the land is made desolate and souls are being lost in vast numbers even when I write? "To refuse to fight for Christ is to fight against Him" (Leo XIII.). But we must have some respect for the example and teaching of Father Mathew and such men who, with the arms of total abstinence, combated intemperance with such signal success. What was done in the days of Father Mathew can be accomplished in the days of Cardinal Manning and Archbishop Ireland—nay, is being accomplished, but not so universally as it is piously wished. The movement, however, is assuming vigorous proportions in many parts of the world. I know the oppressor is hard at work to frustrate every attempt to suppress intemperance, to bring aid to the widow and the orphan, and free the masses from the awful slavery of the drink traffic. But we have nothing to fear.

After many years of struggle, with varying success, certainly never with defeat, we can surely afford to despise the taunts, the sneers, and misrepresentations of those who

doff their hats and profoundly bend to the mighty god of rum. We have counted the cost and learned the fact that "it is sweeter to bleed for an age at the shrine" of temperance, "than to sleep for a moment in the chains" of rum.

"But this is not the end."

THE END.